NATIVE PEOPLE IN THE CURRICULUM

by
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Curriculum
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TABLE OF CONTENTS

Introduction 1

The Report 3

The Alberta Social Studies Curriculum and Native Children 3

- General Observations 3
- Meanings of "Nativeness" 4
- Implications of Typologies of Inadequacy 4
- Illustration 5

Some Other Studies 6

What Was Studied? 8

How The Study Was Carried Out 9

What Is Reported 11

The Findings 11

- Errors of Representing Theory, Speculation or Approximation as Fact 13
- Errors of Fact 13
- Errors of Attribution 15
- Problems of Context 16
- Errors of Implication 17
- Stereotyping 18
  - Some Possible Solutions 20

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Repetition 21
The American Border 22
Periods and Problems 25
Historical Reinterpretations 27
Ideologies 28
Some Problems Related to the Inquiry Approach 29

Why? 31

Appendix A 34

Appendix B: Annotated Bibliography 35
Prescribed Learning Resources 35
Recommended Learning Resources 57
Atlases 95
Teaching Units 96
Kanata Kits 99
Alberta Heritage Learning Resources - Books for Young Readers 110
Alberta Literature for Senior Students and Adults - Alberta Heritage Learning Resources Project 118
Western Canadian Literature for Youth - Alberta Heritage Learning Resources Project 135

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INTRODUCTION

Beginning in the 1970's, there has been an increasingly better-defined discussion going on within the Department of Education and in Alberta's Faculties of Education about curriculum which deals with issues related to Alberta's native population, and about the applicability of the available materials for use in schools where Indian and Metis children attend. Dissatisfaction with curriculum materials is a usual state of affairs, and that is healthy: a rapidly-changing society must create mechanisms which document those changes in its school curriculum. The discussion about natives and native issues with respect to the curriculum has addressed a more basic level than that, however. That is because the charges of inadequacy and misrepresentation have been so broadly made; because there is evidence that the inadequacies have in some instances been extreme and stark; because the changes that have gone on in schools where native students attend have been dramatic ones; because there has been a much-welcomed increase in the number of native people involved in formal education at all levels; and because there has been so little consensus about what should be done.

One of the investigators in the current study, Dr. Carl Urion, had the opportunity to discuss some of these issues in general terms with the Curriculum Policy Board in November 1980. The informal venue for the continuation of that discussion was in meetings between Mr. Frank Crowther, Associate Director of Curriculum, Department of Education; and the Intercultural Education group in the Department of Educational Foundations, University of Alberta. That group consisted of Professor Marilyn Assheton-Smith, Dr. Robert J. Carney, Dr. Anne Marie Decore, and Dr. Urion. Ms. Donna Alexander, a graduate student in that department, joined those discussions.

The discussion assumed enough specificity that in early February, the group made a formal proposal to the Department that the group evaluate specific claims about the adequacy of the Social Studies curriculum respecting native people. We proposed to evaluate the prescribed and recommended learning resources, for Grades 1 to 12 in Social Studies, as well as the Heritage series and Kanata Kits. There were three general questions brought to this study:

1. The curriculum and native children. What is the relationship of the curriculum to native children; that is, is it such that the demographic and social existential reality is ignored or denied: do native children see themselves in the curriculum? The concomitant question has to do with the representation of native people in the curriculum. Does a school "public" see an historical or stereotypic native, no native at all; or does the real cultural heterogeneity of the Alberta population, including the native population, have place?
2. Social science validity. Does the curriculum material reflect the social science knowledge presently extant in the disciplines (primarily of anthropology, history, and sociology; but political science and economics as well) respecting native people?
3. Differential applicability. What is the appropriateness of the curriculum material in (a) predominantly Indian schools; and (b) in general use in Alberta?

The general categories of evaluation were:

1. the adequacy of coverage, given general topic and statement of goals; that is, omissions in treatment;
2. the documentation of cultural and ethnic heterogeneity; that is, is the treatment stereotypic; and
3. what interpretive bias might there be said to exist in the treatment.

In early April, Dr. Decore, acting on behalf of the Intercultural Education group, contracted with the Department to complete the evaluation. Because Professor Assheton-Smith was obligated outside Edmonton during the summer, she was replaced on the evaluative team by Mr. Robert Runte, a graduate student in the Department of Educational Foundations.

During the course of the research, some of our proposed categories and research strategies were modified. In particular, for reasons made clear in our report, we found the distinction between curriculum use by native students and curriculum materials dealing with natives to be inappropriate evaluative categories in the context of the study. We had anticipated the creation of Likert scale measures for each text, but found that that added absolutely nothing of analytic or explanatory value, and in fact muddied the waters. We had anticipated observing in classrooms, but abandoned that idea. We had considered that any study that was evaluative of curriculum must appeal to classroom use, and thus that our initial questions should be couched in terms that are meaningful in the classroom or which derive from classroom experience. We found that in the many conversations we had with teachers of Social Studies, and with administrators and students--which we had considered groundwork for our observations--we had found enough information to include questions of classroom relevance in our evaluations.

THE REPORT

This report on the portrayal of native people in Social Studies curriculum materials used in Alberta has two main components, the report itself and an annotated bibliography. Included in the body of the report are discussions of what was studied, how the study was carried out, general observations about the curriculum materials studied and conclusions drawn from the study. The second, larger part of this report is an annotated bibliography (Appendix B) of books that provided the data for the body of the report.

THE ALBERTA SOCIAL STUDIES CURRICULUM AND NATIVE CHILDREN

In the initial stages of discussion, it had been proposed that we include a consideration of the applicability of the learning resources under discussion for use in schools where a significant number of native children are enrolled. In our evaluative statements in the appendices and in our general discussions we have not systematically distinguished between kinds of potential uses of the resources along those lines. The conclusion should not be drawn that that is an unconsidered question, or that we have failed to evaluate the curriculum as it relates to native students, simply because the structure of this report includes no systematic distinction between the general uses of curriculum material and their use in the specific context of the native school, or with native children.

General Observations

There are four general statements respecting the question of native students vis-a-vis the curriculum. Two of them are statements that are prior to the evaluative statements themselves, and restrict the global applicability of an address to the acceptability of the present curriculum for use by native students. Those points are:

1. that the variability of the population of native students in Alberta is as great as the variability found in any other sector of the population: there is no archetype "native student", no "typical" native; that the range of life styles which native people enjoy in Alberta is too great to define in any but the most complex of demographic and value statements; and
2. that the meaning of the term "native", in the context of a study such as this is extremely variable, by context.

Two statements that are generated by the evaluation of materials themselves are:

1. that the range of curriculum materials and learning resources is not great enough to allow selection from it for many school situations where there are a number of native children in attendance; and further that
2. there are numbers of specific resources, noted in the appendices to this report, which are wholly unacceptable, some which are of marginal acceptability, and some which are acceptable, for general use in schools, the judgment being made on the basis of the treatment accorded native related issues.

The second two points are consistent with the disclaimers stated in the first two points. We shall assume that population variability is self-evident, simply by noting that residence patterns of Albertan native people include metropolis to bush, and that there has always been cultural diversity amongst the native groups which live in Alberta. The other points are elaborated in the following discussion.

Meanings of "Nativeness"

The fundamental question of course is "what children are we talking about?" One can make no meaningful definition of the term without reference to context.

There is obviously a legal definition to be dealt with, which has some great effect in Alberta schools in that the Federal government is responsible for the schooling of Treaty and Registered Indian students, more than half of whom are registered in provincially-run schools. More than half of the native people in Alberta, however, do not meet the Federal government's definition of who an Indian is.

There is self-identification as a native person, and there is "native ancestry", the kind of racial category in which a population genetecist (and few others) might be interested.

There is the meaning of the term "native" that is used to refer to the ongoing and changing epistemological and spiritual tradition. There is also the ethnographic and/or social science ascription of nativeness, with concomitant definitions of native culture, which vary by theoretical model.

There is of course ascription by others of native status: for example, the teacher who notes that his/her student is "native" is making such an ascription.

It should be obvious from the foregoing that the criteria for differentiation between peoples, based on distinctions of "nativeness" and "non-nativeness" are arbitrary, and that those criteria vary fundamentally by context. Besides the different contexts in which the word itself takes on different meanings, it is obvious that there are many social contexts in which ethnicity--any one individual's ethnicity, is completely unremarkable. In a great deal of school activity, as in a great deal of social life, that is the case.

Given this difficulty in definition, how can one assert that native students, however defined, are sometimes not served well by the present curriculum? That has to do with typologies of acceptability, and not with distinctions between people in social life.

Implications of Typologies of Inadequacy

There is a kind of curriculum problem, a problem of adequacy of range of acceptable material, when a specific local need is not met by any present curriculum resource, but when the lack of that range does not compromise the material for general use. We would suggest that population variability amongst native people in Alberta is such that there are a number of cases where the curriculum material is inadequate. That would require another study, a field-based one, and no study of the matter could be definitive. For example, the range of material obviously does not include elementary level curriculum resources in the Cree language, which might be required in some locales. There is no good source in the curriculum for adequate discussions of band or settlement governance. The need for such resources is a locally-defined one, yet the localities which might require such resources are spread over wide areas in the province.

The implications of other kinds of curriculum inadequacies are probably greater. When native students are not served well by the curriculum because of errors of fact, errors of interpretation, the perpetuation of discrediting stereotypes, and so forth, the issue is not simply a local one. We make the claim that insofar as any material is compromised because of those things, the material is compromised for all students. Insofar as curriculum material is based on principles we share as Canadians, or as human beings, it is acceptable, whether or not it might be said to have "native content".

Illustration

It should be obvious that our four general statements are not contradictory, but imply different spheres of application. Illustrations of different kinds of inadequacies, with reference to the native student, demonstrate that the different spheres imply a difference in the gravity of a curriculum deficiency.

1. Objectification of Indians. Generally in the curriculum, Indians are "those people." It would be absurd, of course, to assume that material addressed to a general population would address itself implicitly to any ethnically-distinguished group. The quality of descriptors that attend the mention of Indians is such, however, that in much of the curriculum material it would be inconceivable that an Indian student were contemplated as reader. The accounts are not those of the dispassionate and impersonal text-narrator, they are heavily value laden and have, very often, negative concomitants. For example, in *Panorama*, (Senior Heritage Series)[1], the author of a lyric tribute to the Province of Saskatchewan, in his travels through the province comes upon a powwow. He describes the "pathetic" descendants of a once-proud race in terribly unflattering terms. A child who regularly attends or enjoys these celebrations finds an objectification in the text which surely supposes no Indian reader.

   A more serious problem is in required and recommended texts: *Flashback Canada* (Grade 8), includes a compendium of biased interpretations of historical events respecting Indians and Metis. The historical bias is so transparent to an Indian reader that the factual content is suspect. It is as though no Indian reader were anticipated.

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[1] When a work is cited in this report, the reference will be conventionally footnoted only if the work cited is not included in the corpus of curriculum materials which were examined. If the citation is to a work included in the curriculum, reference is made in complete enough terms so that the work might be identified in the bibliography of curriculum materials in the appendix.

Consider the Blackfoot student who has listened to a raconteur spend several nights in the exposition of a legend (the varieties of which are never hinted at in the curriculum). The structure and performance of those stories constitute complex and intricate systems of mnemonics. One finds, in the curriculum, Aesopized versions of the plots. "Blackfoot Myth" or its equivalent, all through the curriculum where the device is used, misses the point, misidentifies the intent, and trivializes a tradition; albeit unconsciously. The Blackfoot student cannot assume, however, that the four pages of plot represented as a "Blackfoot" story in the curriculum was ever intended to be read by a Blackfoot person.

2. The structure of the curriculum indicates to the Indian student where Indianness is relevant: it is primarily in discussions of specific eras in history, in exotica, and in the discussion of social problems. There are refreshing exceptions to this rule, but an overriding impression of native content in the curriculum is that natives are remarkably distinct from the rest of Canadian society, and are important now because of historical colour and the problems they present. It is the context in which native content is included which invokes this consideration.

3. The Indian student who reads an account of the legal debate concerning the loss of legal Indian status upon marriage (e.g., in *This Law of Ours,*) and who is asked to consider this question with respect to the ascendancy of the Bill of Rights, within the context of basic human rights, knows that the debate is far from over, and that there are ramifications for him/herself that go far beyond the discussion in the text. The native student may not find the text entirely germane to the issue, because for the native student it may be a much larger personal issue.

The point of the illustrations is to demonstrate that in the first two cases the curriculum is not acceptable for use with native students. The reasons, in the first two cases, have to do with a compromise of the material that is based upon interpretive error and bias, and their unacceptability to native students is simply illustrative of their general unacceptability. The third example, however, is of a different nature. The curriculum objectives are not compromised by a failure to exhaust the issue for all its implications for Indian people: it is a good illustration of an "Indian" issue which has implications for the entire Canadian population. But for Indian students there should be a more thorough discussion, in some context, potentiated by and codified by curriculum resources.

SOME OTHER STUDIES

Since the publication of McDiarmid's and Pratt's *Teaching Prejudice*[2] more attention has been given to the tasks identified in the authors' analysis of Ontario Social Studies textbooks:

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[2] Garnet McDiarmid and David Pratt, *Teaching Prejudice*. (Toronto: Ontario Institute for Studies in Education, 1971.)

> ...to identify statements that could be considered as discriminating against minority groups, (and) to assess the possible omission of material that, had it been included in the texts, could reasonably have been expected to lead to an alternate interpretation of specific events...[3]

Their finding that Indians received the least favourable treatment in virtually every survey category helped prompt a number of textbook studies specifically related to native people, notably ones from Quebec[4] and Manitoba.[5] A variety of related evaluative instruments have also been devised, including one developed by the Department of Native Studies at the University of Lethbridge[6] and another by the Saskatchewan Native Library Service.[7]

Teaching Prejudice established a framework for many subsequent evaluations. It also set a benchmark for assessing contemporary Social Studies materials. Among McDiarmid's and Pratt's major observations concerning the texts surveyed were the following:

1. Blacks and Indians received the least favourable treatment;
2. history texts were the major repositories of stereotyped descriptions;
3. most other Social Studies materials tended to a neutral evaluation of different groups;
4. all of the few texts that evaluated Indians favourably were ones at the primary level;
5. texts for other grade levels evaluated Indians neutrally or negatively; and
6. the Indian emerged as the least favoured of all groups in terms of pictorial stereotypes.

Using the criteria of inclusion, comprehensiveness, validity, balance, and concreteness to examine a number of critical issues, the researchers found that Ontario students would not be informed about misconceptions of the concept of race, that they would encounter lavish descriptions of Indians raiding white settlements, and that they would receive virtually no information about the present status of the Canadian Indian.

Fortunately, some of the worst features of the material studied by McDiarmid and Pratt does not apply to the Alberta Social Studies material. It would also appear that none of the Ontario textbooks surveyed in *Teaching Prejudice* is included in the present list of Alberta Social Studies materials. But as the discussions in this review indicate, many problems persist, though one is somewhat consoled that their frequency, at least in terms of blatant stereotypes, is less than that found in Ontario a decade ago.

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[3] Ibid., p. ix.

[4] S. Vincent and B. Arcand, *L'image de l'Amerindien dans les manuels scolaires du Quebec*, (LaSalle, Quebec: Editions Hurubuise HMH, Ltee., 1979).

[5] Manitoba Indian Brotherhood, *The Shocking Truth About Indians in Textbooks*, (Winnipeg: Manitoba Indian Brotherhood, 1978).

[6] "Evaluating Textbooks," (Lethbridge: University of Lethbridge, 1979), 2 pp., mimeographed.

[7] "10 Quick Ways to Analyze Children's Books for Racism and Sexism," Saskatchewan Native Library Service, No. 2 (April, 1981).

The Manitoba study, conducted by the Manitoba Indian Brotherhood, was a comprehensive examination of Grade 6 Social Studies materials, none of which are included in the Alberta resource materials. However, the types of bias noted by the Manitoba evaluators share many commonalities with those of this study. Common evaluative elements include errors of omission, errors of fact, errors of implication, and contextual errors. It is interesting to note the many similarities in stereotypic material common to both studies, though the Manitoba report examines fewer resource materials.

WHAT WAS STUDIED?

The curriculum materials which provide the basis for this study are those specified by Alberta Education in their publications *Social Studies Learning Resources for Elementary Schools* and *Social Studies Learning Resources for Secondary Schools*, 1980/81. These publications include all prescribed resources, recommended resources and Alberta Heritage Learning Resources for Grades 1 to 12.

At the outset it must be made clear that this study is not concerned with whether the materials examined met the authors' or publishers' intent nor does it attempt to assess whether materials are pitched at the appropriate reading level. Assessments of this sort are routinely carried out by publishers and by Alberta Education through its curriculum committees and EPIE analyses.

The intent of this study is not to assess whether all the objectives and materials included in the curriculum are what ought to be included. Nor is it intended to assess whether all materials chosen are the best or even the appropriate ones given the objectives of the Social Studies curriculum. Yet these questions as well as ones about pedagogy arise in the course of the examination of the portrayal of native people in the curriculum. Although these questions are addressed in the context of the portrayal of native people, the observations and comments made may be generalizable to other curricular content areas.

Since the focus of this study is the portrayal of native people in Social Studies curriculum materials, not all the resources listed in the above publications were included. The rule of thumb followed in our decision about whether to examine a particular learning resource was that if there was any context where material about native people might occur, the resource was examined. The consequence of this rule of thumb is that nearly all of the curriculum materials from Grade 1 to 12 were studied. What was excluded? Those materials in which content pertains to cultures, or geographical areas or particular periods of time in a given culture or area where contact with native people in the Americas is remote, were not examined. At the elementary school level this led to the exclusion of those materials on Ancient Egypt, Greece and Rome and to materials on Southeast Asia. Obviously materials pertaining to ancient civilizations in the Americas were examined. Similarly at the junior high school level some material pertaining to Africa was not examined. At the time of writing approximately twenty resources were not available either at the University or from other centres in the Edmonton area. These materials were not reviewed.

What was included? All material dealing directly with native people was examined. Since it is likely that some mention of native people will occur in general curriculum materials about Canada, these too were studied. Materials pertaining to other societies which like Canada include native people of Amerindian or Inuit stock were also reviewed. Hence any materials on the Americas and the Soviet Union were included.

Curriculum materials which are not focused on particular cultures or geographical areas, but on social or historical concepts or processes, were also examined. Two factors underlay this inclusion. First an understanding of culture or technological change, colonialism, underdevelopment, stereotyping or environmental concerns, for example, are all necessary for developing an adequate understanding of native cultures in Canada. Second, the examples used in illustrating or discussing these topics are sometimes drawn from the native experience.

HOW THE STUDY WAS CARRIED OUT

In initiating this study some consideration was given to two different approaches. The first approach considered was that of developing categories for analysis and tabulating the frequency of the occurrence of particular stereotypes, omissions, factual errors, and so on. It is possible using this approach also to indicate the intensity or severity of such occurrences. For example, one might tabulate how frequently native people are mentioned in a particular resource as well as how often those references are positive, neutral, or negative. This approach provides an easily manipulable symbol, though it does not constitute an absolutely externally-valid measure, because the scale which is used is self-referencing. When scores for items are tabulated one has a quantitative expression of a population of subjective judgments. One of the problems with that approach is that when a number of evaluative axes are included in a survey, once the axes have been identified and related, they operationally have the same values regardless of context. This is particularly troublesome if one compares subsections of the corpus. In other words, for example, the asex, stereotyping, is always considered to have the same importance, whether or not the "stereotyping score" is of a required Grade 2 text about Indians, a Grade 8 text about Canadian law in which Indians are mentioned incidentally, or a reprinted senior Heritage text, wherein a worthy pioneer reminisces about Indians in considerably less than complimentary terms.[8] Nonetheless, with one large corpus and one basic evaluative axes, this approach is very useful for some purposes. *Teaching Prejudice*, cited above, is an example of an excellent study using this approach. That study took two years to complete, was concerned with far fewer evaluative axes than this study, and involved only 146 titles.

The second approach considered is holistic. A reviewer looks at particular learning resources for inadequacies, errors, strengths, and an overall impression of the material. The overriding constraint in evaluation is the context of the learning resource: whether or not it is a recommended, required, or supplementary source such as the Heritage series; and the grade-sequential context. A set of general criteria are expressed, and a reviewer judges the material with reference to those criteria. Instead of generalizing the judgment with a scaled numerical expression, the reviewer records either specific examples as evidence of the judgment, or summarizes them.

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[8] It is possible to overcome these difficulties in design by expressing the values in matrices where the evaluative axes are dimensions of a matrix. The overwhelming problem with that approach is that with a corpus the size of the present study, that approach would imply a much, much larger study. The same descriptive power is achieved in using another approach.

It is the second of these approaches which is used here. Several factors motivated this approach. First, the purpose of this study is not just to identify which materials are most biased or to rank the materials in terms of their various errors, but rather to eliminate such problems. More important, the purpose of this study is to examine the adequacy of the portrayal of native people in the curriculum. This requires statements of overall impression as well as specific examples. In addition, it requires that such materials be seen in the overall context of the Social Studies curriculum. In citations, the evaluative judgment may be explicitly contextualized with reference to the relationship of the learning resource to:

1. other materials in the grade level;
2. the curriculum guide;
3. content, thematic relationships across levels;
4. varieties of potential users; or
5. whatever context is specifically or uniquely appropriate to the material.

The concern, ultimately, is not just with a particular book or film, it is with the cumulative effect across resources and across grade levels. Choosing such an approach poses certain problems. It is an approach that does not yield as precisely-expressed data as the first method, and as a consequence, reporting observations becomes more cumbersome. Because the judgments are not abstracted as numerical expressions, but are written in English, it is much easier to take issue with the judgments made by the reviewers. It allows for more breadth and depth of analysis and it allows for the emergence of observations that would not be foreseen were one to have developed set analytic categories in an a priori hierarchy. Finally, there is the overriding importance of the use to which information in the study is to be put. It seemed much more useful, to the researchers, to have annotations as a final result, regardless of the relatively more cumbersome nature of their presentation. Scaled, quantified expressions would be one more step removed in abstraction, and thus be more difficult to deal with in any kind of remediation.

Having chosen this method of study the investigators proceeded to review the prescribed, recommended and Heritage learning resources. The criteria for evaluation were condensed onto a one page summary (Appendix A), which was operationally the instrument applied to each text (with no requirement, of course, to exhaust each item of curriculum on the basis of all the categories).

Five researchers were involved in examining these materials. At any given level at least two different researchers examined the material so that the investigators obtained a broad overview of the portrayal of native people across different grade levels. It also insured that there was cross-checking of resource materials within different grades although each investigator focused primary attention on two or three grade levels. The reviewers systematically cross-validated each other's evaluations using two or three pieces of material for each instructional level. Since the study team included researchers whose area of specialization included anthropology, history and sociology, whenever doubts arose about the adequacy of an anthropological account, for example, that material would be examined by the anthropologist as well as by the individuals who assumed primary responsibility for the material at that grade level.

In examining a particular resource thorough annotations were made, including specific noting of such things as factual errors, stereotyping, contextual problems, omissions, errors of implication, missed opportunities, as well as the strength and overall impression of the resource. These observations are included in the annotated bibliography. The annotations of the resource materials were then used as the "raw data" from which the more general observations of the report were drawn.

WHAT IS REPORTED

Having pointed out that an extremely broad range of materials was examined, it is important to note that not all material reviewed is mentioned in the report or the annotations at the report's conclusion. If no mention is made of native people in a particular resource and if the absence of such a mention was not deemed to be of significance, the material is not annotated. According to this criterion, material on Southeast Asia is not included in the annotation, for example. If on the other hand, material--particularly material about Canada--does not mention native people but should, even in a limited way, it is included in this report. An example of this is the material on governance in Canada.

Because the focus of this report is on the portrayal of native people in Alberta curriculum materials the body of the report maintains the focus. This focus is also carried into the annotations. In the case of the annotations, however, the authors could not resist the temptation to occasionally point out other factual errors, serious omissions or stereotypes, particularly in Canadian materials. It should be pointed out that such annotations on materials other than those concerning native people are not complete. Further it should be noted that observations made about materials portraying native people are often equally applicable to materials focused on other cultures. Finally, some materials are annotated because they constitute good examples. In this case a few very good materials on other ethnic or minority groups are included among the annotations.

THE FINDINGS

The most general comment on the native content in the Alberta Social Studies learning resources is that there is an adequate, though not abundant, amount of native content at most grade levels. There is evident in many resources--especially in the Alberta Heritage Learning Resources, both books and Kanata Kits--a conscious inclusion of material concerning native people. This incorporation of native content is particularly dramatic when contrasted with the researchers' recollections of their own experience as students. Some of the native content in resources reviewed here have problems which are addressed and identified below. On occasion there are difficulties that can be easily remediated. On occasion solutions are not easily accomplished. In a report such as this it is natural and easy to focus only on the problematic. Indeed, the problematic receives most of the attention here. Those materials that are good or very good do not need remediation and hence can escape unnoted. We have tried in our annotations to identify and comment positively on good resources. Before beginning our lengthy catalogue of what is wrong, it is appropriate that some of the best materials be singled out for praise.

Perhaps the most praiseworthy are the Kanata Kits--the more so because they are a series rather than a single resource. Moreover this is a series for all grade levels. There is not another series among those we examined which is as consistently good in terms of native content. The manner of presentation as well as the material is worthy of praise. Relatively few problems or errors are evident in the material, native or other, and on those occasions when a stereotyped implication or misinterpretation is possible, appropriate cautions are given to teachers. In some instances the substitution of a film or filmstrip by another would enhance a kit. Despite this, the kits are, as a whole, well done.

There are other materials which deserve positive mention. Among them *The Growth of a Nation* series which, though there are occasional problems which can be counteracted by alerting teachers to them, provides elementary students with a good introduction to Canadian history until 1900. At the secondary level, particularly noteworthy excellent sources are *Native Land Claims in British Columbia*, and *Human Rights: Who Speaks for Man.*

And now for the problematic. We begin with the most obvious and easily identified problems in the portrayal of native people. This discussion includes those errors and problems which informed our review of resource materials. In other words the problems of factual error, stereotyping, contextual problems, errors of implication, the representation of theory as fact, and unclear and confused tribal distinctions; were foreseen in advance and formed our observational categories. The first part of our presentation of findings deals with examples and discussion under those headings. Some of these problems overlap or occur together though we have tried to separate them for analytical purposes.

Another set of observations was made as our investigation proceeded. These observations emerge not from individual resources but from an overview of all materials taken together. As such this latter set of observations is both more complex and broader and deeper than those problems addressed immediately below. Because these observations are thematic, we have dealt with them separately, in a section of the report following that first set of diagnostic categories. We have used these themes: repetition, the American border, periods and problems, historical reinterpretations, ideologies, and some problems related to the inquiry method. It would be inappropriate simply to dismiss a particular resource because it commits some error--one must understand the overall context in which that resource fits. The thematic discussion speaks directly to the discussion of the specific diagnostics, and represents an effort to contextualize those specific kinds of shortcomings.

A number of examples are included in the report in both sections, diagnostic and thematic. The examples are arbitrarily extracted from the annotated bibliography. They do not represent, necessarily, the "worst" or "best" or "most compelling" instance. Neither does the number of examples represent the relative occurrence in texts of the issue under discussion. The examples are just that, examples.

Errors of Representing Theory, Speculation or Approximation as Fact

On occasion, what is theory or speculation is represented as fact. Instead of prefacing a discussion with "historians or geologists think that this is what happened", or "archaeologists think that this happened about X years ago", the information is presented as indisputable. One of the most widespread instances of theory being represented as fact concerns Beringia. The migration of native peoples from Asia to North America, over a land bridge across the Bering Sea during periods of extensive glaciation, is postulated by some geologists, archaeologists, and anthropologists; but it is not incontrovertable, though it is often represented in Social Studies texts as being so. Dates for the migration vary widely in texts, reflecting a contentious issue in North American archaeology. The contention is seldom made explicit.

Anthropologists speculate about the effect of the acquisition of the horse on Blackfoot leisure time. That speculation is translated to fiat by Chevraux (1980, p. 85) and MacGregor (1972, p. 22): the horse gave the Blackfoot the *time* to develop a rich culture. That notion is a simplified statement of a culture-historian's speculation, not fact.

A related instance of the uncertain being represented as certain occurs in relation to dates. We find for example that the buffalo disappeared in 1875 (Bramwell, p. 9) when the disappearance actually took place over a period of time.

In representing the uncertain as certain or the gradual as instantaneous, we lose an opportunity to convey to children an understanding that knowledge is sometimes tentative, that there are often competing theories about what or how something happened and that change is a process which occurs over time and is often detectable only over long time periods.

Errors of Fact

The most obvious type of problem in the curricular materials examined are errors in facts. Errors in facts appear in many of the materials and at all levels. Sometimes the error occurs in facts peripheral to the intent or objective of the content in question. A case of this sort would be that of an Inuit boy who, in telling about himself, talks about "summer when it gets warm and dark soon," (Bavington *et al*., p. 9). The fact that it does not get dark soon during the Arctic *summer* is peripheral to the intent, which is to show how culture is significant for individual identity, but the error is inexcusable nonetheless.

There are other instances in which the error occurs in facts central to the point being made. One such example occurs in a discussion of Indian education:

> With the inauguration of the reserve system, education for Indian children was a federal responsibility, but it was left almost entirely to voluntary agencies and in particular to the churches. While a school building might be constructed by the government, the providing (*sic*) of teachers was ordinarily left up to these private groups. On only *a few* reserves close to

> urban areas were no schools constructed and Indian children instead expected to attend public (or parochial) classes in town. One such situation obtains at the Jasper, Alberta, reserve. For years, educational opportunities there had been a source of concern to both Indian agents and white friends of the Indians. No program had been offered at all until Indian Affairs Branch built a school on the reserve in 1958 and even then school attendance was intermitent and casual. In 1965, the school was closed and the children bused into the city of Jasper, (Krauter and Davis, p. 9).

There being no reserve in Jasper nor any juridically identifiable community of Indians there, this example will not illuminate the educational policies of Indian Affairs, especially for students who know the area. It is perhaps worth pointing out that the reason no Indians live in the area around Jasper is that they were all moved to an area near Grand Cache when the national park was created. Trivial factual errors abound, e.g., Chevraux (op. cit., p. 110) has late pre-contact Indians holding festivals at medicine wheels (paleo-Indian sites). Wiley et al include a picture of a boat, captioned "Ferry travelling between Vancouver Island and Victoria" (illustrations, pp. 98-99).

A fundamental factual error is J.G. MacGregor's (op. cit., p. 17) rationale for focusing on the "colourful" Blackfoot.

> For a couple of centuries...(after European contact)...for the various Athapaskan people living north of the North Saskatchewan...the changes (brought about by contact) were not so marked as to make much material difference in their way of life.

or, from another source,

> The North American Indian rejected the culture of the white people except for their horses and guns, (Fenton and Good, p. 375).

Respecting MacGregor's claim one must note that European contact, of course, fundamentally changed everything: territorial claim altered dramatically and rapidly; vast displacements of specifically Athapaskan speakers took place, due to incursions of Crees from the East; the Crees came along with the most dramatic change in the economic base that the area had experienced for millenia, trapping, during precisely the two centuries in which MacGregor states there was "little material change." The factual errors are not limited to remote history. Evans and Martinello, in *Canada's Century* (p. 334), have stated that "native people in the Mackenzie have recommended against (building) the pipeline at any time." This, of course, is a fundamental misrepresentation. In Molyneux and Olsen (p. 311), one finds that "...the Canadian government officials persuaded large numbers of them (the Inuit) to move to the islands of the High Arctic."

The consequences of such error in fact for students is that they will doubt the veracity of other material in that resource or worse still, they will incorporate the erroneous information.

Errors of Attribution

There is in many of the resources examined a failure to adequately distinguish various Indian tribes and/or native groups. On occasion no attribution of an event or practice is made at all, or that which is characteristic of a specific group or groups is attributed to all Indians or even all native people. This is illustrated in an example dealing with governance:

> The first governments in Canada were those belonging to the native peoples. Members of a tribe would gather together to decide on matters of war or of the hunt. In these meetings chiefs were elected to lead the tribes for short periods of time...(Lewis, p. 7).

Besides the fact that it is inappropriate to call this form of political organization a government, it is also a form of organization that was characteristic of no known tribe.

Another example of the failure to attribute culture specific practices occurs in the recounting of myths, legends and stories. Such myths, legends and stories differed from one tribe to another, yet they are often identified only as Indian legends or stories, rather than Cree legends or Blackfoot legends. (See, e.g., Coull, Chevraux). Often the accounts of events, stories and legends are white recounting and interpretations of Indian legends and practices and do not even correspond to practices or stories of specific Indian cultural groups. A similar error of attribution is exemplified in a description which has all Algonkian people living in longhouses (Bakken, p. 13). While most Algonkian did live in longhouses, some did not.

Yet another kind of failure to adequately distinguish between various Indian tribes and/or native groups takes the form of errors in fact. Here what may be characteristic of one Indian cultural or linguistic group is attributed to another group. *Canada: This Land of Ours* (Wiley et al., p. 5), informs us that the Kwakiutl used animal skins for clothing. The Kwakiutl used cedar bark cloth, for the most part, while interior B.C. Indians in the Plateau culture area used animal skins.

Another error of fact is that incredibly, the curator of the Glenbow Museum, in what should be a premier source, *Indian Tribes of Alberta* (p. 87), mis-identifies the O'Chiese reservation as "Cree". (It is Saulteaux).

Sometimes those attributive errors are fanciful enough to boggle: why are Cree words (e.g., kesikow for "day") in a story about "the furthest east of the totem worshippers" in the Coast culture area--and "worship" is absurd--in Curwood's "This is My Bear" (in *Who Owns the Earth*, Western Canadian Literature for Youth, p. 68)? Why, above all, does the dancer (who "chants all the time the most dolourous supplications to the squat monster who sat grinning on the top [of the totem]") wear a bear's head with buffalo horns protruding from it? One attempts to couch an analog in terms most Canadians would understand. It is perhaps as absurd a scene as having a Hindu teacher say a Roman Catholic mass, wearing a deep sea diver's helmet with a rose on top.

The consequence of this failure to make appropriate attributions is that students perceive all Indian groups to be the same where, in fact, there was and is a great deal of variability.

Problems of Context

Throughout the materials surveyed there are a number of different problems that relate to context. Beginning with the simplest of these difficulties, appropriate information may be given or appropriate questions may be asked. A difficulty arises however, because not enough contextual information is provided for a student reader to reach some adequate understanding of the way the material is interrelated. To illustrate:

> The French built a trading station at Quebec in 1608. At first, they were satisfied to let the Indians bring furs to them. Then they pushed inland in search of furs. This often led to war with Indian tribes (Bramwell, p. 31).

A university professor might niggle about how often this led to war or whether such conflicts were indeed wars. From the student's perspective, however, it becomes necessary to ask why the move inland occurred and why conflict sometimes resulted. We learn from one resource that "some native people have not been able to adapt to modern society," (Bakken, p. 31). The problem exists (certainly not ethnic-group specifically, of course) and it ought to be addressed; but without an adequate explanation of the difficulties involved, the elementary student will at best interpret this as an indication of "stone age man" unable to adapt to technological change.

The Grade 8 recommended and required curriculum, as a whole, represents this kind of problem in the tenor of reportage of the establishment of the Province of Manitoba. Information is contextually contrived in that Scott's photo and biography are given equal coverage as Riel's in *Flashback Canada.* That is indicative of a general focus upon the execution of Scott, and a focus away from the fact that there was no constituted authority in the Red River Colony when a provisional government (established by sectors of Metis, Scottish and Indian "country born" or "half breeds", and non-natives) was led by Riel. The conflict cannot be understood in contemporary terms of 1870 or 1981 if the execution is made paramount to the largely unconsidered context of French-English, Orange Ontario-Roman Catholic Quebec, and Canadian-American conflicts. It is an implicative error, but it is the context and scanty information base provided students which leads to a conclusion of simple racial conflict. Compounding that error at the Grade 8 level, in *Canadian Scrapbook Series, "A Nation Launched"*, "suppression of the Riel Rebellion" of 1870 is listed as one of MacDonald's achievements on page 2. The last page of that text refers briefly to accounts of Quebec politics directly related to both Riel rebellions. In the Heritage series, we have MacGregor (1972, pp. 83-84):

> Neither (MacDonald) nor anyone else had consulted the 11,500 British or French half-breed settlers in the Red River colony. Suffering from an inferior status and struggling with an inferiority complex for which there was no cure, they defied Canada and the Hudson's Bay Company. In their just fight, Louis Riel, grandson of the first white woman ever to live in Alberta, partly a selfless patriot and partly the leader of a riot that got out of his hands, led them.

A second type of problem of context involves instances where in a given context a particular piece of information or comment may be extraneous and of no particular significance or relevance. For example, Andy Russell in "What is Grizzly Country?", (*Who Owns the Earth*, Western Canadian Literature for Youth, p. 81), says, in a passage about the moment of dawn in the wild

> No wonder the old Plains Indians worshipped the sun, for it is the root of all life...The sun was a simple explanation of their existence.

The point is manifestly about the dawn, so why the misattribution? No Indian elder, spiritual leader, would say "worship" in connection with the sun, and, as Indian people knew then, and now, and we all know now, the sun is no simple matter. (Russell goes on to mention that both Indians and wild animals are quiet at that moment of dawn, but that is paraphrase.)

In a discussion of Sam Steel's attendance at the signing of Treaty Number 7 at Blackfoot Crossing, one finds

> A colorful throng of more than 2,000 Indians gathered there, the braves decked out in their most splendid paint and feathers. In exchange for reservations, money, farm machinery, medical care, schooling--in fact, for what one writer called more succinctly "permanent welfare"--their chiefs signed away a huge chunk of their land, (Fryer, p. 105).

A point to quibble, of course, but why no mention of the colorful uniforms of the NWMP, or the Oblates? A point that bears no quibbling is the reference to welfare.

Errors of Implication

Inadequate development of contextual information, or inappropriate construction of events may in other cases lead to misinterpretation. For example, one text tells us that "New France lived under the threat of war. The Huron and Iroquois Indians lived nearby and the unfriendly British colonies lived to the South," (Lewis, p. 13). Yet another speaks of the Jesuit missionaries in New France as Martyrs (*Growth of a Nation: Life in New France*, p. 35). In fact, the Hurons were allied with the French and the Iroquois with the British. These alliances and the conflict between the British and the French for control of North America (among other things) account for the problems of both settlers and missionaries during this period in New France. Yet in reading the accounts above a student could well conclude that the Indians were inexplicably warlike[9] or that the martyred missionaries died because of their religious beliefs.

Similarly, in discussions of disease, we find that "Indians had no resistance," (Bakken, p. 11). This is a very common theme, and of course disease did pose problems. The implication that Indians were unique in this regard ignores the fact that the incidence of disease and death among whites in North America was also high.

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[9] It is never mentioned that the martyred Jesuits died during a century in which torture and public execution of heretics, such as protestants, were commonplace in France and Spain.

Two examples from different works by Dempsey (the first from the Heritage Series for Senior Students, the second from a Grade 7 recommended source) demonstrate how unwarranted some negative implications may be. He says, in *Charcoal's World*, (p. 123), "...the Blackfoot, lacking knowledge of geological science, had given it (large glacial erratic) a supernatural origin". The implication is that if the Blackfoot had been "scientific", they would have no need for the supernatural.[10]

The implication in the following example is artifactual of a widely-held misconception, and in fact appeals to an out-dated theory which held that the notion of "culture" could constitute an explanatory category. Hundreds of successful farmers in Alberta have less formal education than the median level for Indians. Yet Dempsey (1978, p. 27), discussing Blood Indians' initial success, then failure, at farming says

> The cultural and educational background of the Indian made it difficult for them to find a place in the new, fast-paced technical world.

Thus he attributes "cultural" causes. He does not mention that farm failures on reserves came about on a large scale during the rapid capitalization of agriculture, when farm loans for high-priced machinery could not be secured with reserve land; that every transaction had to be vetted with an Indian agent who would probably have been in town, several miles away; and that written permission to leave the reserve for any reason, including the marketing of farm goods, had to be secured from that agent; and further, that payment for crops, by law, had to be made to the Crown, not the farmer. It was only through Herculean efforts in raising capital, the very public breaking of law, and securing the complicity of a banker and grain elevator operator in breaking the law, that any Indian farmer could keep farming during that era (personal communication, Mr. Ralph Steinhauer).

Stereotyping

Related to the problems of context and to errors of implication is that of stereotyping. Stereotyping is pervasive in the curriculum, and constitutes a serious problem. To document every instance of it or to classify it would have meant a much longer project than the present one. Stereotyping occurs in several forms. The overgeneralized largely negative portrayal of native people is evident in some resource material. A passage from *Between the Red and the Rockies* is illustrative:

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[10] He is explicit in his environmental determinism in *Indian Tribes of Alberta* (1978): the Woods Cree, he says, had the kind of "religion" they have, supernatural spirits and the like, because of the nature of bush life.

> The Indians seemed to acquire the white man's faults more readily than his virtues. At an early date they redomesticated and propagated the wild horses but they used them chiefly in war and in the hunt. Furthermore, horse stealing, which began as a necessity soon became a tribal pastime: there was almost as much glory in stealing a horse as in lifting a scalp.

Similarly,

> ...he immediately recognized the military value of white man's firearms, and too often directed them against the race from which he had obtained them (MacEwen, p. 47).

More often stereotyping occurs by implication where the choice of words creates a stereotypical, usually negative, impression. A few of the many examples of this involve accounts where Indians massacre or murder whites (see Barclay, p. 48; Barnett, p. 39; Bramwell, p. 28; Spratt, p. 78; Trueman et al., p. 8; for a few examples) while Indians are killed by whites. Or accounts where Indians never managed to domesticate the buffalo (Bramwell, p. 16) only the dog (Barclay, p. 18), without pointing out that the only animal native to North America that has been domesticated by white man is the turkey.

Stereotyping by implication often is reinforced by stereotyping through repetition. Here stereotyping occurs through repeated recounting of material, including factual material, which through repetition implies a stereotype of native people or reinforces commonly held stereotypes about native people. A clear example of this occurs in the many accounts of Indians' warlike behavior (see Barnett, p. 40; Behnic, p. 15, 22, 27, 28; Coull, p. 66; *Growth of a Nation--Building a New Life*, p. 81; -- and more, including the massacres). Another instance occurs in the many accounts of the whiskey trade which occur repeatedly in different contexts from elementary grades to high school. (See *Growth of a Nation--NWMP*, p. 12, Coull, p. 76; Behnic, p. 15; Barclay, p. 37; and more). While it is true that there was a whiskey trade the inordinate emphasis on it and the failure to point out that whites who drank firewater were as much affected by it as Indians, serves to ensure that the image of the drunken Indian is well ingrained.

There are some stereotypes which are not as negative as the "hostile" associated with "Blackfoot", particularly; but which through repetition become as closely associated with a group as that one. Many sources echo Fryers "carefree" (pp. 102-115) and "happy-go-lucky" (pp. 8-15) Metis; e.g., in much of Wiebe (1978), and in the first sections of Patterson (1963).

Stereotypes can be perpetuated in implicit attributions. In "The White Buffalo," (in *Who Owns the Earth*, Western Canadian Literature for Youth, pp. 160-161), D.P. Barnhouse has a Cree young man, paddling a canoe in which the Blackfoot (miscalled "Blackfeet" in the text) medicine man who adopted the man in infancy, is sitting. (A canoe in Blackfoot country would be rare: it was a Woods Indian means of transportation, not Plains.) The old man says:

> "I study water hole and the way the wind blows till we find the herd--but not for whisky trader. He is like disease spreading white bones over the face of the prairie--disease no medicine can cure."

> (The young man says) "But the braves say that buffalo are many, like hairs on a man's head."
>
> (To which the old man replies) "White man's rifle soon thin hairs on scalp. Then when buffalo go, Indians go ...
>
> "No honest hunt any more...In old days, bow and arrow kill for food; fur for blanket; hide for teepee; bone for needle; sinew for bowstring; for thread...all used up and nothing left to rot in sun. Now braves kill, kill, kill only for skin. Skin for white man; carcass for crows; for flies. Soon nothing left for Indian."

In this unlikely canoe scene, it is not clear why an old man, speaking to a stepson whom he had reared, must express himself in quasi-poetic pidgin English. It certainly reinforces the stereotype of language deficiency (and a kind of stilted poetic expression).

Some Possible Solutions. Several alternatives are available for dealing with instances of errors of fact, attribution, implication, contextual problems and stereotyping. The simplest but often least satisfactory approach is simply to stop using the resource or to censor it. In many instances the problematic material constitutes a legitimate reminiscence of an individual who may be biased. This too is part of our cultural heritage and censoring it constitutes a whitewash. Not to use such resources would eliminate much useful material and very much limit the range of acceptable resources. One solution, particularly for books in the Alberta Heritage Learning Resources Reprint Series, is to preface each reprinted book with modern introductions which could draw attention to the deficiencies of the writer's point of view, and to present one or more equally valid alternative views. Another approach which has been used to some extent in the Heritage reprint series is to include other books which present an alternative view, as *Native Land Claims in British Columbia* and *Halfbreed* do.

Contemporary resource materials present a different kind of problem. Again one possibility is to discontinue the use of a particular resource. In other instances new editions could simply correct error, elaborate certain points, or replace terms with negative connotations with more neutral ones. Some materials, however, need more extensive revision to give a balanced point of view. Finally, teachers' guides can be used to counter-stereotypes, to correct errors or misimpressions, to provide explanatory information and to deal with other similar problems. This approach is used successfully in some of the materials studied. For example, the teacher's guide to the student reader in the Grade 5 prescribed kit, "Settling the West", emphasizes that the girl's fear of the Indian (pp. 14-15) was inappropriate. A good example of a teacher resource which qualifies, if not counters an example of stereotyping, is in a Grade 1 text, where there is a picture of an Inuit building an igloo, and Indians on horseback. The teacher's reference calls attention to the historical nature of the photographs and suggests consideration of the disruptive impact of Europeans upon native culture (Owen, E., 1972).

* * *

The problems examined above are derived from our observations of individual learning resources. Although errors of fact or stereotyping occur in a number of different learning resources they are observable only by examining specific individual resources. The discussion that follows focuses on observations that can only be made with reference to many resources taken together. These, then, do not focus on one or even several specific books, but rather on the learning resources for the elementary grades or the secondary grades, or even the learning resources as a whole.

Repetition

As soon as one has read several dozen of the Social Studies learning resources, one is struck by the amount of repetition that occurs in the portrayal of native people. Having said earlier that there is an adequate amount of native content, this statement must be qualified by the observation that much of the material is repetitious to the point where it amounts to a form of omission; that is, on each occasion that native content is called for, the same limited information is restated, such that the materials on native peoples are not cumulative. This is in some ways worse than a clear-cut omission, since

1. the author of the material and the teacher both believe that they have dealt with the native content in a responsible manner, unaware of the material's deficiencies across grade levels;
2. the student comes to believe that he knows all there is to know about native peoples, since the same materials are covered each time the subject comes up; and
3. the student's interest in the subject is murdered, since there is a practical limit to how many times one can be told the same thing over and over again before terminal apathy and/or a distaste for the material sets in.

A later section of our report looks more closely at those periods and topics in which native content is concentrated. For this discussion it is sufficient to point out that native content appears primarily in discussions of prehistory, seventeenth century contact with the Loyalists, the fur traders, late nineteenth century contact as settlers moved west, and, to some extent, with the problems of Indians after the mid-twentieth century. In consequence, while there is native content at most levels, the same material is repeated a number of times and it is limited in scope so that huge gaps are left in the story of Canadian native people. One example illustrates the problem of repetition well. In the elementary resource material alone the North West Mounted Police, Jerry Potts and the whisky trade appear three or four times. Essentially the same account is reiterated each time so that there is no cumulative development of a more sophisticated understanding in students. This same topic is again addressed in junior high school and high school resources. Likewise, precontact Indians, early French-Indian relations, the fur trade, the Reil rebellions and a few other topics are repeatedly addressed but students hear very little about Indians in eastern Canada after the coming of the Loyalists, or about Indians during the depression, to mention but two gaps. The twin problems of repetition and omission result in a picture of native people that is oversimplified and discontinuous. Finally, as the earlier discussion of stereotyping pointed out, a by-product of repetition is sometimes the reinforcement of an overgeneralized stereotypical picture of native people.

Another aspect of repetition is that through repeated accounts of an event or practice an impression of significance is given that may be incorrect and unintended. Accounts of exotica such as the eating of buffalo tongue, buffalo hump and moose nose may give students the incorrect impression that this is a practice of central cultural significance. Likewise the attention lavished on Jerry Potts implies an historical significance which is considerably exaggerated.

There is an obvious and simple solution to this problem, namely, instead of having native content spread over all grade levels, have it concentrated in one grade where it may be studied in depth. This would eliminate the need for greater coordination between grades to avoid duplication; give greater quality control since texts would be specializing in native content (as opposed to having an otherwise excellent text which has a number of unfortunate asides misrepresenting native content); and avoid stereotyping native content by covering all topics rather than limiting native content to a few restricted topics. Thus a single grade could study native cultures from earliest times to the present, covering a wide selection of topics.

Unfortunately, this won't work either. First, there is the problem of choosing which grade is to have the native unit. If it is at too low a grade, it will not be able to provide more than superficial coverage to this important unit; if at too high a grade level, critics will complain that students have been left in ignorance of native culture (and at the mercy of Hollywood stereotypes) for far too long. Furthermore, such a concentrated native studies program would almost amount to a sort of segregation; would it really be such a good idea to identify native studies as something separate and distinct from the mainstream of our histories and contemporary social issues? Or to put it slightly differently, there are just too many occasions when the discussion of other topics in the curriculum requires some native content in order to provide adequate coverage, whether or not there is a native studies unit elsewhere in the curriculum.

Thus, the only workable solution is to continue to bring in native content at all grade levels when and as it relates to the topics under discussion, but to provide a great deal more coordination between grade levels, such that the information introduced at one level is built on in the next.

The American Border

A consistent concern in Canadian studies generally is Canadian-U.S. relations. There are inevitably comparisons made between the two countries' experience of expansion and their current differences in perspective.

In the discussion of native issues the tendency is to focus on national policies and discrete national social histories. This tends to obscure continental issues, particularly native issues, because events are interpreted in terms of present national political realities and distinct national mythologies. That perspective tends to obscure events that represent processes of negotiation for the exercise of national sovereignty, in which national boundaries were not given: the events themselves contributed to the establishment of that boundary.

The perspective, the inevitability of the shape of the boundary, has some large implications in the study of history. For example, it tends to diminish the importance of the military alliances with the native nations, which contributed to the eventual geographical dimensions of the U.S. and Canada, particularly in the east.[11]

Another result is that competition in the West for the Oregon Territory receives relatively little play in Canadian curriculum, though it was that struggle which set the stage for so many of the events celebrated in the curriculum, e.g., the whisky trade and the building of the railroad.

The border did not have the consequence, in 1873, which it has today. Some of the events referred to in the history curriculum demonstrate implicitly that the events took place within a social reality which had made the border inconsequential in many social contexts. For example, the curricular omnipresent Jerry Potts, the "Canadian Davy Crockett" (Fryer, p. 7), was an American. Some of the "whiskey traders", always "American" when they are not identified by name, became important founding citizens of Alberta, and then become "Canadian", though their nationality or citizenship is predictable only through their associated activities.

That the border rapidly assumed importance is not in dispute: But the NWMP and the railroad are manifestations of the process whereby Canadian sovereignty was codified, political statements of a fact which had not been so clear theretofore.

The problem is compounded in curriculum because of the legacy of competing national mythologies. There was competition between the 19th century continental mythologies which attended the two territorial imperatives--the winning of the west, by turns noble and rip snortin', always with dash, from Indians, Mexicans, France, and Spain, even from Californians, Texans, and Mormons, on the one hand; and on the other, the overweaning civility of the inevitable extension of Empire. Because those mythologies clash in popular thought nowadays, we are left with a schizophrenic approach to history. Two examples suffice. They are competing generalizations, paraphrased in many instances in the curriculum. MacGregor, respecting independent fur traders in the American west and eastern-based companies in Canada, says

> And therein lies one of the keys--only one and perhaps a minor one--that helps to unlock the riddle of why relations between Indians and whites were so bitter in the United States and so relatively peaceful in Canada (p. 54).

Then there is the other:

> Many of our history books give the impression that the Canadian West of a century ago was a drab place, totally lacking in colorful characters and

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[11] Those alliances have always found more place in American history: a reiterated truism in school curriculum there is that one major reason that the American Revolution was won by the colonists is that the Continental Army had to fight in synch with its Indian allies; that the Army adopted Indian military techniques which were ungentlemanly in European warfare.

> outstanding events that make up the history of our southern neighbor. This is nonsense. We, too, had Indian wars, gold rushes, and buckskin-clad trappers. Furthermore, we had frontiersmen as brave and bold as Kit Carson and Davy Crockett--Jerry Potts, and Gabriel Dumont to name only two. True, we did not have blue clad cavalry but we did have a more effective and certainly more respected force--the North West Mounted Police (Fryer, p. 102).

The boundary itself is not topologically motivated, and as a result it cuts through the ancient territories of the groups who now live along it. In the east, Iroquois live along both sides of the border--contemporary native issues in Quebec and Ontario reflect an artificial distinction between peoples, because tribal identity of course persists. Differential treatment between the two settler nations meant, eventually, that one of Canada's greatest Indian nations, the Huron, was linguistically absorbed into other groups, and that a major Canadian Indian language was lost until the 1960's, when five speakers of "Wyandot" (Canadian Huron), were found in Oklahoma. The existence of the border raises some interesting questions. Why is the same group of people, one of the largest in either of the two countries, called "Chippewa" in the United States and "Ojibway" in Canada? Why do the Sioux, archetypical American Plains Indians, have reservations in Saskatchewan? How does one explain that Montana Indians, the "Flathead", share with Canadian Indians a history of the Hudson's Bay Company Post, the Ursulines from Montreal in schools set up in the 1840's, the Black Robes, the intermarriage with Quebecker Metis; and that their group includes "Kootenai" Indians from Canada; that the central coastal relatives of a tribally distinct group of American "Flatheads" have a reserve in urban Vancouver--the coast Salish.

The current border makes irrelevant, for Canadian school children, some salient questions about Pan-Indianism, e.g., the cultural consistencies between Shoshoni's in the U.S. and various tribal groups still in Alberta, such that considerable cultural exchange still goes on. Why does the territory that is now Alberta figure so importantly in the world view of the large Navajo nation?

The continental nature of the North American Indian perspective has been made irrelevant in the curriculum by the boundary. That continental perspective raises interesting questions, informs the interpretation of many events in Canadian history, and contributes to an understanding of the political claims of native people. It is surely of interest

1. that territorial claim was made by native people to all of North America before European arrival, except for the upper reaches of the Ohio River, where a very large expanse of territory was simply left vacant; a compelling question, and a mystery;
2. that intertribal communication was very great throughout North America--that the very much remoter "Calgary-Edmonton trail" was probably part of a network of trails which was well-known to Indian people, and which stretched to nuclear American in what is now Mexico; that Plains Indian "tales" included explicit geography lessons that covered the entire continent;
3. and perhaps of paramount importance, the on-again off-again distinction between "peaceful" Canadian expansion and aggressive and bloody American imperialism, makes for the omission of such counter examples of Sitting Bull's flight to Canada, as the Bob Tail (now Montana) band, which sought

and gained political asylum in Montana after the 1885 rebellion; that a Montana reserve was established in 1928 for Canadian Indians who fled the country. Our texts can make the Americans own the strategic policy of exterminating the great buffalo herds, but attribute all kinds of other causes than government policy to the disappearance of the Canadian herd.

The two countries' mythologies and differences in governmental policies are not explored in the curriculum, and in the curriculum we are left to extend the myth of peaceful expansion into the current century. It would seem that when discussions of aboriginal rights and treaty rights (e.g., in *This Land of Ours*) in Canada are discussed, it would be useful to note that the United States has made massive settlements in the recent past (paying Canadian natives in some instances), based on the same principles of international law, and the British law used the United States to which Canadian Indian politicians appeal; that the treaties in the United States have been deemed by American courts to grant tribal sovereignty over a wide range of issues on reservations in such areas as tax, automobile licensing and land and resource use, generally in terms that would be unthinkable in Canada presently; that the United States respects the Jay Treaty, which allows Indians to carry goods into the United States without duty or customs; and that the United States extends the privileges of American citizenship to Canadian Treaty and Registered Indians: an individual of at least one half "Indian blood" cannot be deported from the United States.

A comparison in governmental policies would be instructive in Canadian Indian studies in that our experience here often reiterates discarded American policies (e.g., the United States "termination policy" of the 1950's and the Canadian government's White Paper of 1969). The outcome of policies, e.g., the truism that education has been so much more "successful" in the United States, are not explored in the curriculum.

In short, the relationship between the countries has been used in the curriculum as (a) a bogey to exculpate by comparison Canadians and Canadian policy, doing violence to fact; and (b) a criterion to exclude the continental nature of both the Indian past and the contemporary Indian perspective.

Periods and Problems

One phenomenon generally evident in all learning resources is the tendency to emphasize native heritages and activities primarily during the contact and interdependence phases of European-Amerindian interaction. These stages occurred during different colonization sequences, usually on east-to-west, south-to-north axes; for example, French settlement along the St. Lawrence in the seventeenth century, the coming of the Loyalists and others to Upper Canada from the late eighteenth century on, and the movement of settlers from Ontario to the West in the late nineteenth century. The most complete, but not necessarily accurate, account is usually given to French-Amerindian trade relations.

From the time of the second Riel rebellion to the present, the resources do not discuss native realities in any significant or comprehensive manner.

References to the treaty-reserve period and more recent developments, sometimes categorized as "democratic" (Hawthorn)[13] or "renaissant" (Patterson)[14] imply that the exclusion (reserve) to inclusion (modernization) strategies of assimilation have not been all that successful. The typical response to the Indians' non-disappearance is one of bewilderment. This together with previous tendencies to periodize Indian-White relations have prompted categories in which the behaviour of many contemporary native people is seen as problematic; for example, Eisenberg and Troper introduce the issues discussed in their text as "only a small part of the wide-ranging and complex problems that touch upon every aspect of the life of (native people)" (p. viii). It is assumed that "the Indian problem" has not been resolved because proper procedures have neither been applied nor sustained for sufficient periods of time. However, because the record of native-white relations has been so poorly documented and interpreted, the problem solvers are given to replicating earlier procedures and prejudice. As the procedures are applied again, albeit in less blatant forms, and are seen to fail, the "problem" becomes more intractable and unresolvable. This leads to two outcomes in terms of learning resources--the subject is ignored entirely or is touched upon in a limited, and what is thought to be a manageable way. But neither of these strategies is adequate now that the Indian has become significant again. This is evident in the reemergence of certain historical relationships such as contact (the movement of native people to urban areas) and interdependence (native land/energy claims). These together with a growing recognition of the validity of native concepts of land and equity present new interactional contexts which require that native perspectives be taken seriously. Avoidance or one-sided categorization of native experience in the curriculum need to be replaced by an informed and thorough discussion of all the actors and traditions through time.

The problem then becomes one of identifying when native content is relevant to a topic in the curriculum. While it is useful, for example, to acknowledge that many native people suffer social economic disadvantage, prejudice, and so on, too great an emphasis on this tends to reinforce the "shiftless and lazy" stereotype and to give the impression that natives who insist on retaining any aspects of their own cultures are doomed to poverty and oppression, i.e., that it is their "Indianness" that leads to poverty, their culture which is disadvantaged. Similarly, while it is necessary to emphasize that the native peoples were here first, limiting native content to discussions of prehistory depicts the native cultures as having no significance to subsequent Canadian development or current society. Yet such stereotyping through omission is extremely subtle and difficult to avoid. Can we criticize a general text about World War I for its lack of native content? Obviously not. A text on ancient Rome? A text on the family? Yet, if one eliminates all but those few topics where native peoples dominate the material, the inevitable conclusion which students must draw is that native peoples are of no significance to, nor affected by, any of these other topics. Again and again it is possible to dismiss the lack of native content as not relevant to the topic discussed, even when the topic is of significance to native peoples, e.g., the depression, urbanization, imperialism, or whatever.

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[12] H.B. Hawthorn, *A Survey of the Contemporary Indians of Canada*, Volume II (Ottawa: Indian Affairs, 1967), p. 23.

[13] E.P. Patterson, *The Canadian Indian: A History Since 1500*, (Don Mills: Collier-Macmillan, 1972).

One way this becomes clear is through the appearance of native content where its omission might have gone unnoticed. For example, in the Grade 1 curriculum the focus is on the family, and a text which fails to give native examples does not stand out as biased or inappropriate. Nevertheless, if none of the texts included native or black or Chinese children/and families, we would complain of the "white middle-class" bias of such texts. But even those with a few black or native faces scattered through the text are insufficient, as one realizes when confronted with the Grade 1 Kanata Kit which does a superb job of integrating native and other ethnic minorities into the materials. The kit discusses the family through the examination of a half dozen examples, including a middle-class native family, each examined in terms of food, clothing, shelter, and so forth, such that the pluralistic nature of Canadian society and the resulting variations in family structure are clearly acknowledged.

Historical Reinterpretations

One of the recurring problems in the various explanations of historical and contemporary issues in which native people have played significant roles is that the issues are invariably interpreted by non-native frames of reference. Three examples taken from approved learning resources reveal the prevalence of this phenomenon. The Riel rebellions are not analyzed in terms of Indian-Metis resistance, but rather as examples of "western alienation" (*In Search of Canada*, p. 77), or as manifestations of "French-English feelings" (*Canada's Century*, p. 136).

This tendency to situate the Indian experience as part of a larger and more significant Canadian event is found in a Grade 10 recommended resource. A discussion memorandum on recent Indian East-Indian conflicts in Fort St. James refers to the former as follows: "To go back to the idle, heavy drinking Canadian Indians, almost historically the Carrier has been a reluctant worker," (*Issues in Cultural Diversity*, p. 57). This stereotype and other denigrating comments are allowed to stand in the discussion questions; unless, of course students are able to determine that something is amiss when they come to respond to the following question: "Do you believe (the memorandum) is fair and objective?" But as students are not given any information about the Carrier other than a record of deviant behaviour, can one reasonably expect them to give an informed response?

A third example of the tendency to ignore native history or to use it to explain other issues is manifest in a discussion of the phases of frontier development in a Grade 11 prescribed text. Characteristically the frontier is perceived in a European context only, those in the sparsely settled territory, "the frontier of achievement" (*World Prospects*, pp. 311-312), to quote Toynbee, tend to be seen as

> ...trees walking, or as...wild animals infesting the country, in which we (Westerners) happen to come across them. In fact, we seen them as part of the local flora and fauna and not as men of like passions with ourselves. So long as we think of them as "natives", we may exterminate them, or, as is more likely today, domesticate them and honestly...believe that we are improving the breed, but we do not begin to understand them (*Study of History* [Somervell Abridgement], I, p. 36).

Ideologies

Alberta Social Studies learning resources manifest the influence of a particular social ideology in which selected classical and Christian antecedents, scientific procedures, democratic institutions, and systems of material and physical improvement have been brought together to form a western frame of reference. Courses of study in Alberta are not significantly different from those of other "first world" countries. Indeed much of the Province's high school Social Studies material suggests that Albertans like most Canadians experience little difficulty using multi-national resources. Different regional and national identities are evident in the curriculum of "developed" nations, but in the main the ideology that envelops them is essentially the same.

A common theme is that western man through rational behavior and appropriate technologies is not only given to sustaining and improving his environment, but also feels obligated to extend the benefits of his systems to other less developed societies. Accommodations of various kinds are deemed to be part of the process, but in the final analysis problems of poverty, malnutrition, illiteracy, overpopulation, or whatever, are seen to be resolvable only in terms of strategies that are in keeping with a western, liberal perspective.

This orientation has at least three important implications in terms of native content in the social studies curriculum. Canada is usually depicted as a country that has not been party to any colonial or imperialistic ventures. It is therefore seen as being less encumbered by past practices or negative images when it addresses third world concerns. The fact is that Canada, albeit often as a junior partner, has played an active colonizing role in vast tracts of territory, notably Rupert's Land and the Northwest Territories, and has an extensive history in which this role has been judged to be both beneficent and fair. If this reality were subject to analysis, students would become aware of the fallacy of "salt water colonialism", and would tend, one would hope, to address Canada's colonial ventures prior to or in conjunction with Canada's role in third world development. The outcomes of such a process would bring much insight into the relationship between dominant and minority groups in Canadian history, not to mention the parallels between these relationships and those encountered in the third world. Virtually, none of the materials in the curriculum facilitates such an analysis.

When students are presented with third world problems and when they are asked to consider strategies to resolve them, a second implication becomes apparent in some of the resource material. The student is occasionally cautioned about applying "western" solutions to third world situations; in fact, atypical solutions are permitted to be advanced because of the unique cultural, political and economic conditions of the host country. But the same flexibility is seldom tolerated in the few references to native people in Canada. As has been mentioned, native people are seen as problematic, and the route out of this condition is invariably seen as one of adherence to mainstream procedures and values. Native people may differ in what are seen to be peripheral matters, dress, customs, even language, but they are expected to be able to function fully in mainstream society. Whenever they are seen as having failed to do this, their behavior is judged to be anachronistic or inappropriate.

A third implication is apparent in the occasional, usually vague, reference to the fact that native societies had belief systems that differed from some of the key components inherent in prevailing ideas of progress *(Charcoal's World, passim)*. These beliefs are still about, in rather tattered form, and the reluctance of native groups to abandon them (Clark, pp. 208-209), is seen primarily as a reaction against the complexity of the modern world, rather than as credible attempts to sort out and reorder human affairs. The openness of the dominant society to native people does not involve accepting their "old ways", instead it involves a new-found willingness to have them enter our way of life:

> In these new lands, the ex-Europeans have changed their attitude as they have developed. This change is perhaps due to the rise of conscience and humanitarianism. Europeans in new lands no longer feel they have to crush different racial groups militarily; they no longer feel the need to transport slaves around the globe for their own benefit. Instead they talk of native rights, and occasionally feel guilty about the violent deeds of their ancestors; they give political power to native majorities; they hold values different from those of past settlers (Molyneux and Olsen, pp. 229-230).

What is missing in all such discussions is a readiness to consider native world-views. Opportunities for study, reflection, and comparison between native and western systems would lead to greater understanding, to an identification of common values and aspirations, and to readiness to consider other points of view. Surely such outcomes are necessary for a society that is striving to identify the range of acceptable possibilities within such concepts as multiculturalism, human rights, and self-determination. The outcome of such a process is not predictable, nor does it involve an attempt to bring back old customs and beliefs, but as Teilhard de Chardin suggests, the possibilities for convergence indicate compelling reasons for the process to begin:

> If the white man also stays in North America for another 10,000 years, he too will become Indian. If you think I mean wearing buckskin and living in wigwams, you are mistaken. I mean in gaining a feeling for this land. It is your only survival.[14]

Some Problems Related to the Inquiry Approach

Questions that help students to understand the relationship between events, the reasons why certain events occur, or the dilemmas that we face, must be asked. Also students must be involved in obtaining enough information to address such questions. The inquiry approach to learning is an important pedagogical tool; it presumes an adequate information base. Because there is a considerable amount of repetition of native content and because the content is focused on certain periods, the overall content often contains gaps which may lead to overgeneralizations and oversimplifications. This together with the fact that some books attempt to cover too broad a territory in too limited a space, creates a problem in using the inquiry approach.

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[14] T. de Chardin, quoted in G. Manuel and M. Poslun, *The Fourth World: An Indian Reality*, (Don Mills: Collier MacMillan of Canada, 1974, p. 276).

There are instances where there is not enough information provided, either in a specific resource or in other resources provided for students to address the questions raised. Indeed, teachers may even have to do a great deal of research to address certain questions. Grade 4 students, for example, are asked

> The Indians are not allowed to sell their reservation land. Do you think this is a fair law? Where could the Indians go to work and live if they could sell their land? How would you like it if someone told you that you could not sell something that belonged to you?" (Barnett and Mogen, p. 61)

The text in question provides little information that would allow students to address this complex question.

Likewise, the *Teacher Resource Book* for the Heritage series, *Western Canadian Literature for Youth* asks students to "locate Blackfoot Crossing and discuss why it was selected as the site for signing Treaty Number 7," or "Have students locate the sites of Indian reserves. Why were they located where they are? Are they still in their original location?" (p. 407, this in the context of only having presented historical vignettes of Crowfoot and Bullhead). The latter question, particularly, can only be answered using a great deal of archival material to which neither students nor teachers would generally have access.

It is tempting to suggest that authors sometimes ask questions which they do not wish to address themselves or which they cannot address because they attempt to cover too much material in a limited space.

Finally, questions that address contentious issues such as land claims or treaty rights are complex ones to which the answers are not clear. They deserve a thorough teacher treatment which outlines the diverse positions and indicates that easy answers are not possible. Perhaps such questions should not be posed until at least junior high school.

Sometimes the questions should not be asked at all. One exercise asks students to identify pictures from different cultures (Bavington et al., p. 30). Besides the fact that one picture is not easily identifiable, the value of the activity is not clear--it might even contribute to stereotypic views. On other occasions the phrasing of a question calls for serious revision:

> Make a chart of two columns in your notebook. At the top of one column write 'Riel is a traitor'. At the top of the other write 'Riel is not a traitor'. In the first column list all the facts given in the report that show Riel to be a dangerous traitor. In the second, list the arguments given by Lactot to defend Riel's actions (McDevitt, Scully and Smith, p. 246).

Materials relating to the topic of prejudice and discrimination are rather extensive, particularly at the Grade 10 and Grade 7 levels, but these resources do not provide information as to their validity or effectiveness. If longitudinal studies of these materials are not underway, consideration should be given to introducing a testing program that would include regular feedback to classroom teachers.

WHY

This study documents various kinds of inadequacies respecting native people incorporated in the Alberta Social Studies curriculum. In addition to errors of fact, as those facts have reliability in disciplinary bodies of knowledge, we have documented biased reporting, bias in interpretation, and examples of stereotyping. An obvious question arises from the statement of the nature of the study: could one find the same deficiencies if one were to identify any other population descriptor, any other ethnic group marker?

That is not a question that can be systematically addressed with reference to the appendices to this study, because the study is only implicitly comparative. Nonetheless, having reviewed the great number of titles and resources included in this study, we are prepared to make certain general comparative statements. Any implicit comparative statement must be expressed in a domain where the comparison is apt. For example, it would be difficult to construct a measure for interpretive bias and for omissions: although German-speaking immigrants comprise a significant part of Alberta's settler population, specific concerns of the German-speaking population are not dealt with to the same extent as are native issues. Is that omission as serious as a failure to deal with specific native community and family structures in primary units about families and communities? The answer to that question is probably as rhetorical as the question. Self-identification as German is different from that as native. Histories of the two groups (insofar as they are legitimately treated collectively as groups) is different. Settlement patterns, almost all demographic measures, are different. For a large part of the native population there is a distinct legal difference in status. In short, one would have to distinguish between kinds of ethnic group boundaries, and the contexts in which those boundaries are socially significant. The question really poses incomparable domains.

The locus where the treatment given various ethnic groups in the curriculum is comparable is in the area of stereotyping. No other ethnic group is as consistently negatively stereotyped as native people. Sometimes that stereotyping arises by virtue of the attempt to include (ostentatiously) native content. For example, in *Profiles*, (Western Canadian Literature for Youth), the first section contains vignettes of native persons who have achieved some distinction. The narrative about Chief Dan George has him retiring to the reserve because of the fast pace of life outside the reserve: this statement is about an incredibly active and well-travelled professional actor who maintained a professionally fast pace in a fast-paced profession, well into his late 70's. The vignette about Alexan Janvier quotes that artist at length, and stereotypes his wife as having "the confidence typical of a white person". Both Janvier and George celebrate their ethnic identity in their art. In the vignettes, their art is not their definition. The case might be made that for both of these Canadians who have achieved a noteworthy international reputation in highly competitive fields, the vignettes mark their nativeness as their most salient characteristic.

Throughout the curriculum, and in particular in the Heritage series there is an attempt to include native legend in some contexts. By and large, that is not a successful strategy. This commendable attempt contributes to a stereotype of native people as a culturally-undifferentiated group of technologically-simple people. The provenance of the legends is usually not editorially documented, and the narratives themselves do considerable injustice to the legends. The stories end up as non-native interpretations of unspecified native plots. They are implicitly categorized as operationally equivalent of fable or fairy story in European culture, and they are simplified and decontextualized.

If this kind of bias exists, for native people, in greater measure than for other groups, a legitimate question seems to be why that is so.

We pose tentatively general answers to that general question. Considering the social context in which curriculum is made, we look to two general areas: the patterns of use of the curriculum, and the knowledge base upon which the curriculum rests.

1. Native people have not been proportionally represented as users or developers of general curriculum. Until very recently, attrition rates in the native population have meant that native students were not exposed to the full range of the Alberta curriculum, in as great a measure as other groups: most native children dropped out of school around junior high school level. Until the mid-1970's there were few enough native professionals in education in Alberta to be enumerated from memory by any of the group. It is probably significant that local curriculum development projects and requests for specific changes addressed to the Department of Education, by native people, antedate even the rapid increase in the numbers of professional educators of native ancestry. Heretofore, there has been no continuous participation in curriculum use and development, on the part of native people. It is only an assumption, but it seems a valid one, that had there been any number of native people involved as users or developers of curriculum, there would have been some monitoring of the more or less unremitting stereotypic treatment, some more protest at the personal compromise and discrediting that so much of the stereotyping effects.

2. Evolving social science disciplines have not articulated a significant knowledge base upon which to build a Social Studies curriculum which deals adequately with native issues. Until the mid-1960's, the overwhelming concern in cultural anthropology was the appeal to a remoter culture, ideationally reconstructed using contemporary evidence. A preoccupation with that kind of ethnography has been misapplied in the curriculum: the "facts" of ethnographic reconstructions are not the "facts" of history, interpreted in either Euro-Canadian or Native Canadian tradition. Ethnographic reconstructions of a culture reflect a "heritage" only tangentially. There is a consistent appeal in the curriculum to that kind of ethnography as definitive of native reality.

   The discipline of sociology does not purport to provide adequate definitions of native-related issues. The North American discipline has been focused upon population dynamics, and predictive expressions generated in theoretically-motivated concatenations of values of defined parameters. The "social engineering" past in sociology has provided an applied tradition which identifies problems and pathologies in populations.

   History does not assay to address the whole past. Preoccupied with other issues, Canadian historians have not, until the past 20 years or so, systematically addressed native issues. Conventional history treats French-English conflict with reference to Manitoba, 1870-1910; the curriculum in Alberta does not reflect a similar conflict in this province, not because it did not exist, but because so few Canadian historians addressed that conflict. By the same token, the constructs which are used to address the past are changing: the curriculum reflects a conventional historical truism in dealing with culture contact in 19th Century Alberta: a technologically-superior culture came in contact with a less technologically advanced group of societies. The fact that some of the historians who address that era now speak in terms of contact between the peripheries of two major civilizations does not reflect an effort to placate natives with prettier terms. It is demonstrative of a construct, or idea, which explains more data, more coherently, than before.

3. Attitudinal surveys document a relatively high degree of anti-native racism in Alberta generally.[15] That conflict between population sectors cannot be ignored as in some way definitive of the social context in which curriculum is created and in which children go to school. If historians of the social sciences, e.g., George Stocking[16] can document the racist biases of North American social science, it is not surprising that those biases are in the curriculum. Less than twenty years ago most native people in Alberta could not vote. Schooling provided to native people has been documented to have been quite different from that provided non-natives, and in most cases the differences were manifestly to the disadvantage of native people. Curriculum resources can explore that social fact, in an effort to understand it; or those resources can perpetuate it.

4. Finally, it would appear that developers of curriculum materials do not know their subject matter well enough to be able to convey it without a variety of errors. An appropriate procedure for eliminating errors of presenting theory as fact, errors of fact, contextual problems, and interpretive errors, might be to have experts in the appropriate disciplines check curriculum materials before publication.

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[15] See, for example, R. Gibbons and J.R. Ponting, "Contemporary Prairie Perceptions of Canadian Native Peoples", *Prairie Forum* 2:1, 1977; and "Canadian Opinions and Attitudes Toward Indians and Indian Issues: Findings of a National Study", 48 pp., unpubl. ms., 1978, by the same authors.

[16] See, for example, George Stocking, *Race, Culture, and Evolution: Essays in the History of Anthropology*, (New York: The Free Press, 1968).

APPENDIX A - CATEGORIES FOR CONTENT ANALYSIS

1. Reference
   - a) No reference to native people
   - b) Some reference would be appropriate
   - c) No reference needed
   - d) Offending pages

2. Type of material
   - a) Texts
   - b) Illustrations
   - c) Films
   - d) Filmstrips

3. Temporal context of material
   - a) Precontact period (East to 1550; West to 1625)
   - b) Interdependence period (East to 1700; West to 1860)
   - c) Dependence period (East to 1850; West to 1885)
   - d) Reserve period (to 1950)
   - e) Contemporary

4. Substantive content of material
   - a) Folklore
   - b) Governance
   - c) Tribal distinctions--cultural groups
   - d) Knowledge systems
   - e) Native people as members of Canadian society

5. Contextualization of content vis-a-vis
   - a) Dominant whites
   - b) Indian culture(s)
   - c) Underdeveloped peoples
   - d) Presuppositions about children
     - 1) curricular
     - 2) theoretical-developmental
   - 3) curriculum objectives and overall content

6. Bias/Accuracy
   - a) Sins of omission
   - b) Sins of commission
     - 1) stereotypical terms and/or descriptions
     - 2) positive, negative, weak, moderate, strong
     - 3) native cultures as exotica
     - 4) native cultures as static entities
   - c) Sins of interpretation
   - d) Imputation of meaning
   - e) Rendering of judgment

APPENDIX B - ANNOTATED BIBLIOGRAPHY

GRADE 1: PRESCRIBED LEARNING RESOURCES

Cole, Joan Wade; Potter, Dan; and Moffat, Betty Clare. *The Discovery Books*. The Economy Company, 1977.

These books generally avoid stereotyping by alternating the sex and ethnicity of the protagonists and are, on the whole, well done.

Owen, Edward E. *One World/The Family*. Don Mills: Fitzhenry and Whiteside, 1972.

The overall goal of this material is to encourage a non-ethnocentric worldview by providing a cross-cultural, cross time approach to the study of the "universals" of family life.

There is some stereotyping of native people (Indians on horseback; Eskimos building igloos) which is offset somewhat by the teacher's manual which draws attention to the historical nature of the photographs and emphasizes the disruptive impact of contact with Europeans on native culture. Two contemporary photos of Eskimos are included where the emphasis is on other than their "Eskimo-ness." Mother dressing child; man helping blind grandmother, could have been from any ethnic group but a similar inclusion of contemporary Indian material would be useful. The attention drawn to socio-economic differences by this series is to be commended.

GRADE 2: PRESCRIBED LEARNING RESOURCES

Basic Concepts in Social Studies III Alberta Edition. Learning Corporation of America 1970-75. This book was unavailable at the time of the study.

Cole, Joan Wade; Potter, Dan; and Moffat, Betty Clare. *The Discovery Books*. The Economy Company, 1977. See grade 1 prescribed resources for comment.

Ferry, Winifred. *Vanishing Communities: Camel Herders of the North African Desert*. G.L.C. Publishers, 1978.

This material provides a reasonable treatment of a nomadic tribe. The material does not cover the impact of modernization or educational/cultural changes, but this is duly noted in the curriculum guide which recommends that the teacher supplement with other materials. The fact that this is part of the "Vanishing Communities" series gives implicit acknowledgement of the "historical" nature of the book.

Morris, Ann. *Worldview*. Scholastic Books, 1976.

On the whole, this material manages to avoid most stereotypes and encourages a non-ethnocentric worldview by stressing universals: shelter, transportation, community, learning, and recreation. It is well done.

Riddolls, Carole, and Masuno, Naomi. *The World of Me.* Toronto: McGraw-Hill Ryerson, 1974.

This material contains only two references to native people:

1. An appropriate inclusion of a Cree boy in an "international" group of children saying: "Hello. My name is ..." in their own language.
2. An inappropriate reference to Eskimos in the Teacher's Guide advising the teacher to contrast igloo-dwelling Eskimos with their students' lifestyle.

Additional references to native people (and other ethnic minorities) would be appropriate - the materials currently feature only white, middle-class families.

However, the merits of this material outweigh its flaws, and teacher supplementation of the material by appropriate references can easily overcome any shortcomings.

GRADE 3: PRESCRIBED LEARNING RESOURCES

Knight, Lowry, and Richards, Leslie. *Cities are for People.* London: Oxford University Press, 1977.

This material basically commits sins of omission. There are very few references to native people, even in the historical sections: p. 70 - "Coast Indians lived on the island. They carved many things of wood." Certainly there is space for more information on British Columbia's native people.

All western Canadian cities are said to have started as trading posts, which, while technically correct, gives the impression that the native inhabitants count as nothing. For example, the reader is told that "religious pioneers were the first settlers" (p. 118) even though the natives predate them by thousands of years.

There is some stereotyping in the illustrations: pp. 124-125 show Indians rowing canoes for the fur trade; p. 131 shows a picture of the stereotypical Indian chief and an Indian "witch's hut." There are no contemporary depictions of natives, who apparently cease to exist after the end of the fur trade (the vanishing Indian syndrome).

GRADE 4: PRESCRIBED LEARNING RESOURCES

Barnett, Don C., and Mogen, R. Pat. *Alberta: A People and A Province.* Fitzhenry and Whiteside, 1975.

This text subtly reinforces stereotypes of native people. Indians are frequently referred to as participating in warfare and/or horse-stealing (p. 26). Inadequate contextualization leads to unintentional reinforcement of stereotypes. Unacceptable terms such as "massacred" (p. 39), "ambushed by ... a fierce tribe to the west," (p. 40), are present. Some of the assignments (p. 41, p. 61), are of questionable merit/validity. "Write a sentence describing the early Indians of Alberta" (p. 41), of necessity reinforces stereotypes in that it is impossible to write a sentence about any group without resorting to stereotypical terms. The exercise, "Visit a museum or Indian reservation" (p. 41), is also problematic.

The juxtaposition of museum and reserve has frightening implication for the minds of grade four children. The section "Learning from a Story" (p. 57), while perhaps useful for a discussion of problem-solving techniques, does however reinforce the stereotype of the "warlike Indian." The inadequacy of knowledge available to a grade four child in order to make a valid value judgment regarding the right of Indians to sell their land (p. 61), with the leading question that follows, is another difficulty in this book.

Recommendation: Teachers should be cautioned to reinterpret stereotypical warlike-Indian references for their classes, and to exercise extreme caution regarding the validity of some of the assignments, as noted above until this book can be replaced, or revised.

Growth of a Nation Series. Don Mills: Fitzhenry and Whiteside, 1978.

These books are generally well done: whatever flaws they contain are minor compared to the relative merit of the books. There is some difficulty with certain themes: the howling wilderness; the disappearing Indian; Beringia; and implications of white superiority. If these are noted, in curriculum guides, for example, and teachers are made aware of these inaccuracies/distortions; the difficulties can be overcome.

In the Pioneer Home.

This text contains no problems as far as stereotyping and bias are concerned. Adequate information regarding Indian contributions to white settlement are included in the material, and because the text is limited in scope, the presentation of native people is well done.

Settlement of the West.

There are some minor difficulties with this book: the disappearing Indian, Beringia, and the howling wilderness are problem areas.

Beringia (p. 6-9), is treated as a fact, not a theory. Although geologists generally concur regarding the existence of the Bering Land Bridge, there is no general concensus of anthropologists and historians regarding Indian migration. This notion offends many Indian groups whose oral history contradicts the "migration" aspect underlying the Beringia theory.

Pages 24-26, ignore the presence of Indians in British Columbia.

The presentation of the difficulties experienced by the Red River Settlers (p. 11), is somewhat inaccurate and distorted. It is assumed that the battle in which more than 20 settlers were killed by the Metis is a reference to Seven Oaks - however, statements such as: "And all this through no fault of the settlers" are problematical. It was, after all, Miles MacDonnell who instituted the pemmican ban which forced the Metis into an untenable economic position, and Governor Semple who attempted to enforce the ban, which led to the battle. Furthermore, there is no mention made of the fact that the Metis kept the settlers alive during their first two winters in Red River, by supplying them with food (pemmican). Omissions such as these distort history and reinforce both stereotypes and white superiority.

Recommendation: That teachers be made aware of these few shortcomings in an otherwise adequate text.

Building a New Life.

This text provides informative material on pioneer lifestyles. There are two minor problems that are worth noting: the implication of white superiority in the statement: "They came to a land that had barely been touched by man" (p. 4). The reference to the building of forts to protect themselves from Indian attack is inadequately contextualized (p. 8), as is the reference to the Indian killing of cattle (p. 38). The value judgment implied in exercise 2, (p. 47), can be contentious, and exercise 4 (p. 47), should perhaps include another question: "Why did some Indians refuse to use the iron traps of the Europeans?"

Recommendation: Retain this text on the prescribed list because its advantages far outweigh the disadvantages. However, teachers must be made aware of the few minor problems noted above.

GRADE 5: PRESCRIBED LEARNING RESOURCES

Growth of a Nation Series. Don Mills: Fitzhenry and Whiteside.

For grade four, this series is of generally high quality and standard. Areas of concern, cited below, can be overcome by alerting teachers to inaccuracies and misrepresentation.

Life of the Loyalists.

Generally, this is an excellent treatment of the United Empire Loyalists. However, the merit of questioning children on the land question (p. 35, #2), is debatable. It requires a vast amount of knowledge to make an adequate value judgment in this area.

The Fur Trade.

There are a few more difficulties with this text than with others in the series. These involve errors of omission, more than any other type. Up to page 27 there is little mention of Indians, and no mention of the effects of the fur trade on Indian lifestyles. Yet the question on page 32, #2, asks children to make a list of "as many ways as you can think of in which the Indians' lives changed." Certainly this is a unit of study in itself and should not be shrugged off into a guessing game. The portrayal of smallpox as beneficent (p. 31), is unacceptable. The reference to an international "court of law" (p. 41), is a red herring. The treatment of the French (p. 22), in which they lose the war in two paragraphs, must be supplemented by more material. The treatment of the Red River Settlement (p. 43), is somewhat simplistic and therefore distorts historical fact. This area of discussion must be treated with caution.

Life in New France.

This text, as the title implies, covers the history of New France. There are only two areas of contention and both concern accuracy. The use of the term "martyrs" regarding the Jesuit missionaries is a gross inaccuracy. The term martyrs implies religious persecution. The Jesuits were killed because they were allied with the enemies of the Iroquois, not because of their religious affiliation. The reinforcement of stereotypes in the statement "I do not want to be a fur trader and be killed by Indians" (p. 35), is the other problem area to be noted by teachers.

Life in Acadia.

This is an excellent presentation of the Acadians, an area generally much neglected in other texts. It is highly recommended that this be retained as a prescribed text.

North-West Mounted Police.

This text presents a few areas of concern both in sins of omission, and sins of interpretation. Sins of omission are found on page 10 and 11. The omission of the fact that the Cypress Hills was a sacred area to the Indians where even warring tribes set aside their differences - greatly changes the unintentional learning outcomes. The whiskey traders chased a group of Indians from Montana to the Cypress Hills where they attacked the innocent Assiniboines. These omissions lead to a misrepresentation of the reasons underlying the formation of the NWMP. It is stated that the NWMP were created to:

1. protect the Indians from whiskey traders,
2. make the Indians farmers,
3. keep the Americans out.

When actually it was to:

1. keep the Americans out,
2. keep the Indians peaceful: the frontier wars in the United States were frightening.

Although this may appear to be a rather insignificant difference, in fact, the first set of reasons (p. 12), reinforces stereotypes of drinking Indians, wandering Indians, and that of a beneficent government (paternalism). These may be unintentional, but for that reason alone are most pernicious.

The "beneficent government" image is further reinforced on page 36. The treatment of Riel implies fanaticism: "Now he returned from wandering through the United States and Canada, convinced that he had been chosen by God to help the Metis, his people" (p. 46). Riel was a highly educated man. The questions on page 48, particularly #1 and #3, require judgments from the students, to be made on the basis of inadequate information.

This text, like others in this series, provides generally useful, accurate information, if the discrepancies listed above are noted.

Growth of a Nation Study Prints.

This group of prints covers the topics of the Grade 5 "Growth of a Nation" texts. Although there are problems with some of the photographs (#1, #2, #3, and #6 in particular), given the nature of the subject, it is difficult to avoid what has since became stereotypical material. However, there are also a few difficulties with some of the accompanying texts:

#9 - "No one really knew who fired the first shot..." in reference to the Cypress Hills Massacre. Perhaps the author did not know but since Cypress Hills was a sacred area to the Indians, a sanctuary, it is highly unlikely that they would have fired the first shot, if they fired at all.

#10 - This card contains a sketch of the NWMP in a boat being shot at by Indians - but the photograph is not explained until Card #11.

#22 - The text - "It is the Indians themselves who have brought them" (them being coal miners) is reminiscent of the HBC *Eskimo Book of Knowledge*, in which the Eskimo misuse of whiteman's technology is the cause of disease and all their troubles.

#23 - Mentions that the Indians in British Columbia were hostile, but this should be supplemented by the teacher, explaining why the Indians were hostile.

#24 - One of the squares on the "Gold Rush Game" is offensive - "Encounter hostile Indians." Are hostile Indians a natural hazard like avalanches? However, if #23 is adequately treated by the teacher, then #24 can remain.

Recommendation: Retain the study prints, but errors should be appended to the teacher's guide.

Arnold, Phyllis and Essien, Elaine. *Settling the West*. Canadian Social Science Services Limited, 1977 and 1978.

The content of this kit is concerned with early settlement, immigration and the growth of the nation. The kit contains very few references to native people and considering the nature of the subject - settlement of the west - it is a glaring omission. The Indians do not really exist in the pioneer consciousness except for one Indian in the student text who scrounges a meal and says "Baby. Pretty." (p. 14-15). Although the teacher's guide emphasizes that the girls' fears were inappropriate and that the Indian was friendly, there is a concern that the impression of fear created by the story may predominate.

The text "Getting Ready for the Settlers" reinforces the stereotype of nomadic Indians (p. 5), and contains a misrepresentation on page 8: "By 1870 there were enough people in the Red River area to form a new province."

Although Indians are acknowledged on the first page of the booklet, they are juxtaposed with dinosaurs, giving the impression that Indians, like dinosaurs, are extinct.

The "Activity Cards" require teacher discretion. Some are good; others appear to be exercises in futility:

#19 - "Create a collage to represent the moving of the Indians onto reservations." What for?

#20 - "Create a mosaic to represent the way of life of Plains Indians. Show the food...animals...clothing, shelter, dancing, art and music." While this sounds impressive, one cannot help but wonder whether the author knows anything about mosaics and the size of this project.

Recommendation: The Grade 5 Kanata Kit provides a better historical narrative and in conjunction with the *Growth of a Nation* series is excellent. This kit, however, needs to be supplemented greatly to make up the lack of native content. It would be preferable to see this on the recommended list, rather than the prescribed.

Breedan, Robert L. *Canada.* National Geographic Society, 1976.

This kit consists of five filmstrips and tapes about five regions of Canada. It has little native content, but the few references that do occur reinforce the stereotypes of the disappearing Indian and Indian occupations. The Indians of British Columbia are portrayed as fishermen and carvers. While worth noting, these references are not severe enough to warrant exclusion of these materials from the prescribed list.

Wiley et al. *Canada: This Land of Ours.* Ginn and Company, 1976.

This text is a geographical study of Canada, region by region. The statistics used in the text are out of date and as such, are pretty useless. Of greater concern, however, are the frequent inaccuracies and misrepresentations that occur in reference to native people:

Page 5	- "The Skins of animals were used for clothing" by the Kwakiutl only as ceremonial dress and occasionally by chiefs.
Page 6	- Some stereotyping of occupations occur here - some Indians are teachers, doctors, lawyers too!
Page 57	- The question of the northern pipelines and the statement "The Federal Government of Canada has to act as a referee," appears to be a somewhat inaccurate representation of the government's actual role.
Page 70	- The listing of trade goods is out of order: blankets and pots were the most sought after trade goods initially - Why were "metal cooking pots and needles...much better than clay pots and bone needles?"
Page 71	- The explanation of the disappearance of the buffalo implies misuse of the gun by the Indians, when equally important were American traders and railroad provisioners who overkilled the buffalo.
Pages 98-99	- Illustration 6-5 "Ferry travelling between Vancouver Island and Victoria." Where is Victoria, if not on Vancouver Island?
Page 116	- The paragraph concerning overfishing for halibut avoids the question of Russian factory ships; American fishermen; the two-hundred mile limit, and Indian fisheries.
Page 117	- The discussion on the gold rush avoids Indian reactions to the onrush of prospectors.
Page 162	- "The British in Canada were more interested than the French in business" is a statement full of bias and inaccuracy.
Page 204	- The fact that Indians grew tobacco long before the coming of the white man is omitted.

Recommendation: Because the errors and omissions in this text are more than adequately corrected in the Grade 5 Kanata Kit, the text is useful for a study of the regional differences that exist in Canada.

GRADE 6: PRESCRIBED LEARNING RESOURCES

Breeden, Robert L. *Ancient Civilizations*. National Geographic Society, 1978.

This kit contains no native content. Given the topic and National Geographic's involvement in South and Central American archaeology this a curious omission. Also excluded are the ancient civilizations of India and South East Asia. The primary focus is on those ancient civilizations most closely linked with Western civilization.

Carleton, Alex. *Here's How it Happens: How Governments Work in Canada*. Toronto: Gage Educational Publishing Limited, 1978.

There is no specific native content in this book. Curiously, Indian affairs are not even mentioned as an area of federal jurisdiction though money, taxation, foreign affairs, international trade, air transport, communications and other areas of federal responsibility are discussed. It is perhaps worth noting that there is an overemphasis on the role of, and imperative for, formal governmental structures. This, to the point of equating political structures headed by chiefs or elders with formal governmental structures. (See preface.)

Crosher, Judith. *The Aztecs*. London: Macdonald Educational Ltd., 1976.

The Aztecs describes the development of the Aztec empire and its destruction by Cortes. Information provided in this text is accurate and adequately contextualized so that, for example, attention is given to the Aztec use of sacrifice but within the appropriate explanatory framework. A nice set of comparisons in world history (1100-1500) at the end of the book rounds out the discussion. It should be noted, that while information content is accurate and appropriately contextualized, there are some problems with the flow and clarity of the material.

Linder, Bertram et al. *Exploring Civilization: A Discovery Approach*. New York: Globe Books, 1974.

This book is poor, both in information content and presentation. It begins with short, choppy sentences which apparently assume an illiterate reader, accompanied by a pronounciation guide for new words, (e.g., clue-"Kloo", p. 2). It proceeds with ideas and information at the same level. Even granted the notion of "discovery," there is so little information in this text, and the student is presented with such a simplified notion of acquiring new knowledge about any topic, this book would be of limited value in the classroom.

Specific exampies of problems in the relevant sections on Pre-Columbian America follow.

Section 77 presumably uses a little literacy license to have Mayans, Incas, and Aztecs coming to "our village" to trade. It is precisely the kind of confusion North Americans are prone to, in dealing with Indian groups in the Americas: a complete collapse of boundaries of time and space. To add to the problem a picture of Machi Picchu (Incan, Peru) accompanies a question about the Aztecs (1974:317).

Section 78. A student draws the remarkable conclusion that the discovery of corn explains the development of these civilizations (1974:322). Such simplistic causal analysis should not be permitted at any grade level, especially as many of the Indians of the Americas had corn and did not develop empires. It is an answer one would expect in a classroom, not an answer which should stand as true in a text.

Section 79. It is very difficult to imagine the actual journey from Kobah to Tika described in this section--it is a number of miles (I am not exactly sure, but about 300 would be a conservative estimate). But worse, one must conclude that the writer seeks in some way to describe the shift to Aztec domination over the Maya by his description of the actions of the priest. If such an event ever happened it was likely near Chichen-Itza, maybe 500 miles to the north of Tikal, and Tikal was already a deserted city. The mystery of Tikal is so fascinating, and deserves much better treatment than this inane account.

Section 80. Apparently "an Indian" helped the Spaniards conquer the Aztecs and Incas. How is the poor student to realize that all the people involved were Indians? Surely the dichotomy implied here is false and misleading. The reality, again by contrast, is extremely interesting in relation to each of the empires.

Section 86. It is, one must gather, a good thing Cortes came and conquered the Aztecs. They were awful, and even though Cortes respected them he could not understand them. What incredibly poor history!

Section 84, and I believe elsewhere, the image is conveyed that everyone speaks English.

There must be a better book available.

Marchand, Edward. *Working Together*. Edmonton: Alberta Education, 1978.

A basic civics text, this book includes sections on "What is Government?"; "How Do You Form Your Governments?"; "Who are the Elected Members of Your Government?"; "How Do Your Governments Work?" Overall the content of this book is unobjectionable. There is no direct native content.

Several of the discussion questions in the concluding section require skilled teacher guidance (e.g., Should your governments ever be able to take away a person's freedom? Should people have freedom of speech?, (pp. 54-55). One such question concerns the provision of services by governments (p. 56) and uses as its illustration the provision of social assistance. Why not use some other service--education or consumer protection as an example? The worst part is the implication of the example, that except for single women with dependent children --most people who get assistance are lazy layabouts who don't want to work. This is both inaccurate--the majority of social assistance recipients are women with children, individual children, old people, and sick or handicapped people not single men and lazy louts--and an encouragement to the welfare-bum stereotype. This is of relevance to native curricular content because it may reinforce the welfare-bum stereotype often attached to native people.

Myers, Charles B., Allen, Ian D., and Strong, Bryan. *People In Change: The Taba Program in Social Studies Series*, "South Asia." Not available at time of study.

GRADE 7: PRESCRIBED LEARNING RESOURCES

The Alberta Federation of Metis Settlement Association and Daniel, R. and Ada M. Anderson. *The Metis People of Canada: A History.*

The coverage of Metis history to 1930 is thorough and sympathetic yet even-handed. A rather glossy picture is given of the 1934 Half-breed commission and its consequences and the contemporary situation is covered very sketchily.

Burke, Marguerite V. *The Ukrainian Canadian.* Toronto: Van Nostrand Reinhold Ltd., Multicultural Canada Series, 1979.

Ito, Roy. *The Japanese Canadians.*

Mastrangelo, Rocco. *The Italian Canadians.*

As the titles make apparent, the three books in this series do not include material on Native people in Canada, yet they are instructive in terms of what might be done. Each of the books covers such topics as the homeland, immigration, settlement and life in Canada, the ethnic culture, traditions and art, but unlike some resources which stress the good life in Canada, problems of discrimination, immigrant exploitation and blacker aspects of Canadian history-the Wartime Elections Act and the War Measures Act are included here. There is no attempt to seek villains but neither is there an attempt to gloss over the realities.

Duff, Harvey. *Marooned: An Examination of Culture.* Edmonton: Canadian Social Science Services Ltd., 2nd Edition, 1979.

This kit is a much improved version of an earlier instructional module. Marooned is designed to introduce students to the concept of culture. It includes a consideration of why and how culture develops, the determinants of culture and cultural variability through a simulated situation. Its significance to this project goes beyond the brief inclusion of the Inuit as a culture to be examined by students. As students' understanding of the concept of culture and other related ideas increase, so should their understanding of all cultures including native cultures.

A variety of materials are included in the kit. Among them are:

1. a record and a booklet that describe the circumstances of a group of castaway children;
2. three sets of cards that students use to gain familiarity with their castaway situation and to come to some understanding of how they will survive in that situation;
3. a map of the desert isle on which the castaways find themselves and two games - marooned and cultural rummy;
4. a booklet, "The Unsuspecting Explorers," in which several castaways encounter a Polynesian culture on another island.
5. "From the Island to the World," another booklet summarizes the module, articulates relevant concepts and appiles what is learned beyond the simulated context;
6. and finally, a set of student exercises and a teachers' manual.

Teachers and students will find this kit interesting and easy to use. The material is well organized and well presented, however, some aspects of the conceptual development deserve comment. While the source of physical needs is clear - they must be met in order that humans survive - the source of mental needs and group needs are less clear. Does the need for order have the same source as hunger? Obviously not, but the author never articulates the idea that the need for order, direction or security arises in the course of meeting basic physical needs and that maintaining order, for example, can allow humans to better meet their physical needs through group efforts. Nor do we get any clue as to the source of mental needs such as friendship, affection, or respect.

Related to the needs area is an observation that the author never makes, that is, that reproduction is basic to the survival of human life and that it is basic in the sense that it is at least partly innate. Likewise in the case of mental needs; beauty parlors are not the most apt way of meeting our needs for beauty or creativity. Here the author might have pointed out that group cooperation in meeting basic needs gives some leisure that allows members of society to play or be creative.

There is a good deal of emphasis on order, security and direction/leadership as being important (functional) for groups. And some degree of order is important but conflict is not simply problematic - something to be eliminated. The result is a rather static view of social life. The importance of conflict as a dynamic force which allows societies to adapt and change bears at least some discussion.

Finally, the definition of institutions as "long lasting large groups" (p. 46, "From the Island to the World") is problematic. An institution is not a group, it is a configuration of beliefs, practices and organizational arrangements that allow a society to maintain its structure and values.

Perhaps, these observations could be relayed to teachers in an addendum to the teacher's manual and be taken into account in future revisions.

McFadden, Fred; Sill, Gerry; Delaney, Douglas and Munroe, George. *The Canadian Mosaic*, "Native Canadians", Moreland Latchford, 1976.

A slightly condescending tone pervades this filmstrip. Rather than having Native people represent themselves, whites discuss native people. The integration-assimilation view is over represented with the implication that this is the desirable and inevitable alternative. According to the film, native people ought to retain the best aspects of their culture while adopting much of the dominant culture. There is no suggestion that aspects of native culture might become part of the dominant culture. This and other filmstrips in this kit are not really bad but given that the Kanata Kit for Grade 7 does a much better job of this topic, the Kanata Kit should replace *The Canadian Mosaic*.

GRADE 8: PRESCRIBED LEARNING RESOURCES

Canadian UNICEF Committee, National Film Board, C.I.D.A. *Spotlight on Development: Kenya, Malaysia, Algeria*. Canadian International Development Agency, 1972, 1974, 1975.

This text naturally contains a great deal of UNICEF material. Implicit throughout is the development model of the third world. The filmstrip presents idea that third world is not under-developed, but that we are over-developed. Materials are non-sexist, alternating male and female narrators, protagonists, etc. Some of the materials seem a bit childish for Grade 8 students, but the kit functions as a resource library rather than as a sequential series, so students can choose material according to their own level. The curriculum guide is accurate in its description of this book.

Cruxton, J. Bradley, and Wilson, W. Douglas. *Flashback Canada*. Oxford University Press, 1978.

This book deals with a number of themes, including native people. The native content is questionable. There is an overall condescending tone and very biased treatment, e.g., "In a fit of anger, the young and inexperienced Riel ordered Scott brought to trial." "It was a particularly cruel execution. Scott was led out to the wall of the prison. He was ordered to kneel down in the snow, and a white blindfold was wrapped over his eyes. His hands were tied behind his back. Rifle shots rang out. Scott was hit by three bullets, but none of them killed him. He lay on the ground bleeding. Another Metis had to run up with a revolver and shoot him in the head." The picture of Metis shooting Scott is labelled "The Tragedy at Fort Garry." Scott's photo and biography are given equal billing with those of Riel; treatment generally calls attention away from Riel and Metis complains, and to the execution.

On the other hand, page 164 gives good account of Wollesey's troops' atrocities against the Metis, though with a far more forgiving tone than is accorded the Metis.

The only native reference to natives in the chapter on the NWMP is to their drunkenness (p. 169).

Pages 176-177 are patronizing.

The account of the Sioux entering Canada seems to side with Custer.

Page 178--Patronizing: dangerous savage Sioux are kept in line by disciplined and virtuous mounties; Indians are said to be respectful of "Great White Mother" Queen Victoria.

Chapter 20, "Treaties with the Indians": "Indians who made a treaty never lost all their land. They were always guaranteed reserves--some land was set aside just for their use. These reservations were areas where the white man could not settle and where Indians would never have to pay land taxes to the government." The treaties are couched in terms of magnanimity, not conquest or territorial expansion. Description of Treaty Number 7 quotes all the Lieutenant Governor's speech (2 pp.), quotes all the chiefs in favour of the treaty (Crowfoot, Button, Chief, Red Crow, Old Sun), but there is no mention of any anti-treaty sentiment.

Page 236, second Riel rebellion is couched again in anti-Riel terms, e.g., "Riel failed to realize...". Big Bear and his Crees are termed "troublemakers."

This book seems wholly unacceptable for any students because of its bias, its patronizing tone, its distortions.

Schwartz, Sidney and O'Connor, John R. *Imperialism and the Emerging Nations.* Inquiry: Western Civilization Series. Globe/Modern Curriculum Press, 1976.

No manifest native content. An omission: good supplementary material would have been an introduction of the idea of "internal colonialism" and imperialism, or Canada's role in colonial ventures. These would explain some aspects of regional differences in Canada, and some ethnic differences in Canada, the United States, and some other formerly colonized nations. This would have been a very good framework in which to discuss Indians of the Americas.

GRADE 9: PRESCRIBED LEARNING RESOURCES

Botting, Dwight; Gerrard, Dennis and Osborne, Ken. *The Technology Connection: The Impact of Technology on Canada.* Vancouver: CommCept Publishing Ltd., 1980.

Canadian content predominates in this refreshingly relevant book. The central issues are clearly and simply explained. There is no native content though a short chapter on Indian views of technology and change would have been interesting and useful. Given the overall quality of the book, this absence is not a serious fault.

Buggey, Joanne and June Taylor. *The Soviet World.* EMC Corporation, 1976.

This multimedia kit is explicitly anti-stereotypic. The only "native content" is a native dog sled near a Soviet freighter. The text consistently includes Canada, not just the United States, in its comparisons. It deals with only the European U.S.S.R., but a sister kit deals with Siberia and the rest, so the omission is justifiable. It is slightly biased, politically, reprinting articles from rightwing cartoonists, etc., but it seems acceptable for purposes of this study.

Evans, Allen S. and Moynes, Riley E. *People, Technology and Change.* Toronto: McGraw-Hill Ryerson Limited, 1980.

A Canadian publication, this book attempts to deal with technology and change on a North American basis. The result excludes Mexico, and includes too many American examples, statistics, illustrations, events and personalities. Since American content is so readily available in the media and other resources, it would be desirable to have more emphasis on Canadian content than is evident here.

Although problems of technological change are noted, the overall orientation of the book is to equate technology with progress. This orientation leads to superficial consideration of significant moral issues and questions which are raised but for which no supporting material is provided. For example, "For years scientists have been attempting to create various forms of life artificially, in test tubes. Do you approve of such activities? Why or why not?"--and that's it. A different, perhaps, native view of technology and change would certainly enhance this book.

Ludlow, H.T., (student text) and Frances Plotkin, (teacher's guide). *The Soviet Union and Eastern Europe.* World Culture Series. Scholastic Books Services, 1973.

The first reviewer of the book in this study noted "this is what passes for a liberal text in the United States." The summary in the guide is accurate; there is no manifest "native content."

Mennill, Paul. *The Depression Years: Canada in the 1930's.* Canadiana Scrapbook. Prentice-Hall of Canada, 1978.

This is a good text, e.g., page 35 (p. 58 of teacher's manual), "Some Were Less Equal," deals with Canadian "pecking order" and discrimination during the depression, but the discussion is restricted to "immigrants." It would be a good place to include native issues.

Oliver, Donald W. and Fred M. Newmann. *The Rise of Organized Labor* (Public Issues Series: Harvard Social Studies Project). American Education Publications, 1967, 1968.

No native content manifest. Aside from its American point of view, which does not seem seriously to compromise it for Canadian use, this text seems acceptable.

Schwartz, S. and J.R. O'Connor. *The Growth of Industrialization.* Inquiry: Western Civilization Series.

No manifest native content. As noted by the Department reviewers in the curriculum guide, this book is oriented from an American point of view. With resources such as this it is easy to assume a racial bias in comparative studies of industrialization.

Tompkins, Doreen and Colin Vincent, Vernon Rout, David Walker and Victor Last. *Canada: The Land and Its People.* Gage, 1975.

The explicitly defined native section is packed into pages 72-77 and is very good for such a brief passage, e.g., "The history of native people in Canada has been written (and therefore in many cases miswritten) from a non-native point of view. Their contribution to Canadian culture has generally been recorded and evaluated only in terms of their impact on European newcomers. And so there are the innumerable references to snowshoes and moccasins and birchbark canoes...The cultures of native peoples have usually been viewed in light of European values, rarely in their own terms. Inuit (Eskimo) sculpture and Indian masks are "valuable" as examples of "primitive art." But Inuit sculpted and Indians carved long before their work was recognized by North American and European art markets. Their work had value in itself."

"For too long 'the Indian' and 'Indian culture' have been referred to as though all Indians were the same--held the same values, spoke the same language, shared the same culture. This was not the case. There was cultural diversity in Canada long before Europeans came," (p. 73).

The text then gives statistics for infant mortality, rooms per house, standard living, etc., for native peoples and the rest of Canadian society to indicate disadvantage in status, but then avoids the "poor Indian" stereotype by following with:

> 'Standard of living' should not be confused with "culture" or "way of life". Cultures are different around the world. So different criteria have to be used to measure the standard of living of different cultures. The importance of such things as indoor plumbing or electricity will vary among the Indians and Inuit depending on the way of life they choose. Some want to stay on the land and preserve their hunting and fishing culture; others want to stay on the reserves but take advantage of modern technology to establish cooperatives and native industry. Still others want to live and work in towns and cities. What all native people want is freedom to choose their own way of life and to determine their own standard of living within whatever culture they select," (p. 76).

A very good activity on stereotyping: on page 79 in the questions for students there is "One way of stereotyping people is by occupation--for example, Indian trapper, Ukrainian farmer, Italian construction worker, etc. How true are such ethnic stereotypes?" and the students are referred to a table of statistics provided to give them appropriate data.

Pages 297-312 dealing with Canada's "external frontier" and the North are exceptionally good, posing questions about development which reflect the variability in native perspectives. The teacher's guide for this resource is very good.

GRADE 10: PRESCRIBED LEARNING RESOURCES

Evans, A.S. and Martinello, I.L. *Canada's Century*. Scarborough, Ontario: McGraw-Hill Ryerson, 1978.

Text references to native people are either incomplete or stereotypic. A decided Eurocentric bias prevails throughout the work, beginning with a reference to Hobbes which implies the inferiority of non-Western European forms of government (p. 14), and later to a discussion of the Royal Commission on Bilingualism and Biculturalism (pp. 238-239) which again ignores the contributions and aspirations of various authochthonous societies.

Frequent opportunities to explain native rights or conditions, either historically or in a contemporary context, are not pursued. One learns, for example, that the federal government is responsible for "Indians and Lands reserved for the Indians" (p. 14) and that the "Proclamation of 1763" had taken land away from Quebec (p. 204), but the significance of such legislation in terms of subsequent white-native relations is not explored. References such as "at times, the hostility of local Indian tribes" (p. 201), or descriptions of Riel as "swarthy", "hot-tempered", and "unstable", though infrequent, are brought to an end with the Battle of Batoche. From then on native people appear to be no longer significant.

While discussions on the Northwest Rebellion (p. 130ff) and "The Riel Affair" (p. 215ff) are reasonably adequate, they summarize Metis and Indian resistance in the context of French-English relations. Whatever injuries there may have been are seen as forming the basis of French rather than native grievances. Indeed Riel's hanging is set in the context of "English-French feelings" (p. 136) rather than the beginning of an era of Canadian history in which native people have struggled to secure rights promised them and the autonomy they once enjoyed.

Discussions on the building of the C.P.R. (pp. 131-134), the Distant Early Warning System (p. 346), and the voyage of the Manhattan through the Northwest Passage (p. 358) refer to economic, strategic, and environmental matters, but not to the impact that these developments might have had upon indigenous people in the areas concerned.

A reader of this text would conclude that native people in Canada have to all intents and purposes disappeared. The few remaining appear to have minor concerns, such as the Inuit in Quebec who are cited as demanding English-language education (p. 268), or native people in the Mackenzie who along with Justice Berger are reported to have "recommended against a Mackenzie Valley Pipeline at any time": (p. 334). Otherwise, they appear content--in fact the text ends with a poem by "Native Canadian Duke Redbird" who concludes "I am a Canadian--and proud to be free" (pp. 464-465).

Jarman, F.E. *In Pursuit of Justice: Issues in Canadian Law.* Toronto: Wiley, 1976.

Jarman did not include the topic of native rights or native law in the list of nine issues--women's rights, euthanasia, prison reform, etc., selected for intensive discussion. Two of the three brief references to native people in the text are examples of overgeneralization: "native people believed in the death penalty, but they used it only when...a person's actions threatened the welfare of the tribe..." (p.15), and "Canada's Eskimos practiced suicide..." (p. 47). The third reference concerns the loss of Indians status by registered Indian women who marry non-Indians. While this description is appropriate, the author does not explain why there has been a reluctance to change this "blatant form of discrimination" (p. 89). An explanation might have prompted him to discuss aboriginal rights, Indian treaties, the Indian Act, and related subjects. Certainly there is sufficient content--not to speak of the need--for a tenth section.

Kirbyson, R.C. *In Search of Canada.* Scarborough, Ontario: Prentice-Hall, 1977, Volume 2.

The text adheres to a typical native content pattern. Indian people are noted as a federal responsibility (p. 24). References to treaties are sparse and, on occasion, ambiguous; for example, which of several Manitoba treaties was the subject of a non-dated reference to "the signing of the Manitoba Treaty" (p. 48) is not explained. In fact this event is illustrated by a picture in which the party of white treaty commissioners are placed at a high level in the background well above a group of squatting native people in the foreground. Thereafter, except for a line or two about Pauline Johnson, Chief Dan George, and Buffy Ste. Marie, the Indian is not mentioned again to any significant degree.

There is a good discussion of the Riel Rebellions. However, in keeping with a propensity to assign significance to these uprisings outside of a native context, they are described as early examples of "Western alienation, the feeling that the interests of westerners are often different from those of Ontario and Quebec" (p. 77). There are thoughtful discussions on the role of women and plight of Japanese Canadians, but hardly any reference to the conditions of Inuit, Indian, or Metis peoples in the twentieth century. Opportunities to note their whereabouts or ambitions are passed by, whether it be to compare the bumper wheat crop of 1928 with the produce of reserve lands, or the revised Indian policy of Trudeau's new administration (p. 216). The only subject referred to is native resistance to energy projects, such as Nelson River, James Bay, and the Mackenzie River (pp. 429-430), but again the substantive nature of native claims is ignored.

The text refers to "Fourth World" cultures, but does not explain what is meant by this term (p. 495). The matter of cultural differences within Canada is referred to, but the significance of this reality, especially in terms of native societies, is left to an inevitable question: "To what extent should people who belong to sub-cultures within our Canadian society conform to the behaviour pattern of the dominant culture?" (p. 496).

McCarthy, M. et al., *Human Rights: Respecting Our Differences*. Edmonton: Alberta Human Rights Commission, 1978 Student's Manual and Teacher's Manual.

This is a good introduction and guide to questions relating to human rights, prejudice and discrimination, stereotyping, and pertinent legislation. Phase 5 is devoted to one of "Alberta's minority groups, Natives" (p. 128). The examples used to illustrate how the concepts of prejudice and discrimination relate to native people are as follows: (1) a study by Toronto sociologists; (2) the Beothuk Indians of Newfoundland; (3) a discussion of the Indian Act by W. Currie, an Ojibway Indian from Ontario; (4) a satire on the federal Department of Indian Affairs; and (5) case studies of discrimination based on investigations by the Manitoba Human Rights Commission. What is remarkable about these examples is that none are based on Alberta records or experiences.

As this text was written and produced in Alberta, partly as background to the Alberta Individual Rights Protection Act, it is regrettable that the student's manual and text does not refer to examples from the Indian-Metis-Inuit experience in the Province. Recent studies by sociologists from the University of Lethbridge indicate a relatively high degree of racism in Alberta, and while horrendous examples of genocide such as the Beothuks are fortunately not found in Alberta, the impact of the fur-trade, the reserve system, and the Metis diaspora would provide much to reflect upon. Alberta's reluctance to resolve many outstanding land and other treaty commitments would bring many of the issues assigned to the federal government much closer to home. Rather than discussing integration in a northern Manitoba Metis community, it would be more meaningful to review the record of Metis Colonies in Northern Alberta. While the Indian Act and the Department of Indian Affairs are easily criticized, one might also look at the character of Alberta's Metis Rehabilitation Act and attempts by the provincial government to manage Metis settlements.

Incarceration and disease rates, together with issues arising from the increasing urbanization of native people in the Province, should form the basis of any process purported to involve value, knowledge, and skill objectives. Students should also be encouraged to criticize the terms as well as the effectiveness of present provincial human rights legislation. The content presented does not expose students to instances of prejudice and discrimination concerning native people in Alberta. It is questionable that examples from outside the student's milieu are an appropriate means to achieve the developer's rationale.

McDevitt, D., Scully, A.D., and Smith, C.F. *Canada Today*. Scarborough, Ontario: Prentice-Hall, 1979.

References to native groups in a historical context leave much to be desired. They are either not adequately differentiated, such as "The Plains Indians were the first known inhabitants of the region..." (p. 42), or passed over without comment, -- "...The Beothuk, a group that is now extinct" (p. 27). Riel is cited as referring to the Metis as "uneducated" (p. 237); the Red River Metis are described "living in tents around Fort Garry" until the arrival of a large number of English speaking settlers in the 1850's and 1860's (p. 238); and the Riel Rebellions and the execution of Riel are summarized as having greatly affected "French-English relations" (p. 251). All of these comments present a distorted picture of Metis societies. Their significance is seen in the context of the two-nation conflict.

The text has an annoying propensity to give adapted accounts of historic events, such as Dalton McCarthy's speech at Portage La Prairie; and while this may make the material more readable, it implies that primary sources are either problematic or unnecessary. Even more regrettable is the book's tendency to provide limited information about native issues, such as the reference to Governor McDougall -- "They (the Metis) believed that McDougall had stolen Indian lands when he drew up the Treaty of Manitoulin Island" (p. 245). Without further discussion or explanation the text poses the following question: "The Metis felt that McDougall was anti-French and anti-Indian. How would you react if you were a Metis?" (p. 245).

Mention is made of some current native land claims: James Bay (p. 38), and of the Berger and Lysyk Commissions (pp. 367-368), but the treatment is superficial and its brevity suggests that these matters are not particularly significant. What is clearly needed in this and other Grade 10 prescribed texts is an in-depth discussion of contemporary native issues. While the treatment of the Riel Rebellions attempts to give both sides of the conflict, the subsequent failure to discuss the contemporary concerns of native people trivializes earlier historical references.

The text's discussion of the "three worlds" would have been a good opportunity to review the special needs of indigenous groups within Canada which is described as "wealthy" and "democratic" (p. 468). Much is said about the work of CIDA but nothing of the record of the DIAND. This is a common phenomenon and will be referred to again in reviews of materials at the post-Grade 10 level.

GRADE 11: PRESCRIBED LEARNING RESOURCES

Fagan, Margaret and Andrews, Marilyn. *Challenge for Change*. Toronto: McGraw-Hill Ryerson Limited, 1977.

This is a discussion of world population, food supply, and economic growth that includes activity sections and a profusion of graphs, charts, and tables. The references to native societies are questionable, for example, pre-historic dating of the Aztec, Mayan, and Inca civilizations (p. 3) are later than presently accepted periodizations. The Olmec civilization was in evidence circa 2000-1500 B.C. It also generally agreed that corn cultivation was underway around 5,000 B.C., about the same time as cultivation in the fertile crescent. There was also evidence which refutes statements in the text about hunting and gathering to farming sequences: "The people who adopted an agricultural way of life became powerful, while those who remained hunters and gatherers were confined to inaccessible areas or less desirable environments" (p. 13). Recent discoveries indicate that such conditions did not always apply and that some groups, for example, the Sioux, abandoned farming to pursue a more favoured nomadic lifestyle. References to corn cultivation do not indicate that this food source came into use as a result of selective breeding techniques (p. 78). The text also tends to perpetuate the myth that planned farming and the domestication of animals were more civilized forms of behaviour than hunting and gathering economics (p. 57). More emphasis should have been given to agricultural and to other food producing techniques practiced by Amerindians; for example, in North America "a complete list of all species of fish, animals and plants utilized by the Indian total more than two thousand species." According to Dr. H. Driver: "Only an intelligence educated and trained through centuries of intense effort could have accomplished this..."; [1] unfortunately, such observations are invariably missing in Social Studies texts.

B. Feder. *Viewpoints in World History*. New York: American Book Company, 1974.

The text relies exclusively on historical records: letters, documents, poems, articles, treaties, diaries and books. Prescribed readings for this grade level involve sections on the Renaissance, the Reformation and the French Revolution. The selections and format are excellent, however, there are no references to native societies in the New World. Some indication of the relationship between European "discoveries" and European ideologies would have been appropriate.

E. Fenton and J.M. Good. *The Shaping of Western Society*. Toronto: Holt, Rinehart and Winston, 1975.

The text summarizes Western European history from its classical origins to a review of principal Western European and American concerns since World War II. The text would appear to achieve its objectives more than adequately. Its format is attractive; its content well-organized and clearly presented. A good set of related resource materials is also available.

Canada and Latin American are all but ignored, nor are the contributions of Amerindian civilizations to Western cultures touched upon. The absence of any reference to Amerindian religious traditions, not to speak of other non-European systems, limits the possibility of other frames of reference. There are several places where the Amerindian experience would have enhanced the text's suitableness for Canadian students. For example, in a discussion of the nature of history, no reference is made to oral history, - a primary recording method of many societies - as a source of data.

There is no attempt to link aspects of Western European cultures with those of the New World. The impact of Christianity in its various forms upon New World cultures is not developed nor is the concept "barbarian" (p. 36) explained as a manifestation of ethnocentrism. Rousseau's concept of noble savage (p. 213) is not analyzed in the context of Amerindian influences. A photograph of armed Indians at Wounded Knee, South Dakota, is explained with the terse statement that "(They Are) demanding an investigation of government treatment of Indians" (p. 256). The text relegates Amerindian concepts of equality to those of "primitive tribes" who "often think that older people are superior to younger ones and that all men are superior to women" (p. 234). A brief reference to anthropological theory concerning biological endowment and intelligence follows (p. 238). A discussion expanding on the implications of this point of view is unfortunately not pursued.

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[1] R. Costo, *Textbooks and the American Indians*. San Francisco: Indian Historian Press, 1979.

In a concluding essay entitled "The Diffusion of the West", the reader is told "The North American Indian rejected the culture of the white people except for their horses and guns" (p. 375). In keeping with the text's Eurocentric bias the interdependence that existed, for example in the Canadian fur-trade, is ignored. The text concedes that not all is well, but its final statement makes it clear that those looking for an analysis of non-Western systems will have to look elsewhere: "Many non-western people doubt the cost of western culture has always been worth the gains it has brought" (p. 376).

Molyneux, J. and Olsen, M. *World Prospects A Contemporary Study*. Scarborough, Ontario: Prentice-Hall of Canada, 1979.

The book relates closely to the topic of "Global Problems of Population and Resource Distribution" in the Grade 11 Social Studies Curriculum. Although it makes occasional references to native societies in the Americas (pp. 111, 236, 360), in each case they are not central to the discussion and therefore not pursued. It would have been appropriate, for example, to relate the FUNAI (the National Indian Foundation in Brazil) reference to Indian reserves in Canada, but this is not done. The reference to "the Inuit role in maintaining Canadian sovereignty is incorrect in stating: "Canadian government officials persuaded large numbers (sic) of them to move into the islands of the High Arctic" (p. 311). The decimation of the Paraguayans does not note that this act of genocide involved Indian groups. None of the many extracts selected to introduce issues are from native sources.

Population pyramids, the availability of Kilojoules, and other statistical information and exercises abound in the text, but none of these are designed to contrast Amerindian variations with those of other first world groups. In fact the usual meaning assigned to the classification "fourth world" is abandoned: "The fourth world contains countries such as Egypt and India...." (p. 264).

A excerpt from the *Toronto Star* concerning textile imports and the extra cost of Canadian shirts (p. 130) characteristically ignores a third reference, that is, the competition between a shirt factory on the Peigan Reserve and eastern Canadian textile interests. The outcome of that brief engagement might have brought the matter close to home. But perhaps such an examination would be an example of what another excerpt cites as a preoccupation with putting our own house in order: "Canadians have to get away from the idea that we must solve all the problems of Canada before concentrating on international problems" (p. 258).

Rosselle, D. and Young, A.P. *Our Western Heritage*. Lexington: Massachusetts, 1976.

The four prescribed units develop units beginning with "The Emergence of Modern Europe" to "The Industrial Revolution and its Impact." Brief references are made to the exploitable potential of the New World (p. 41), and to unidentified preliterate tribes which "some Europeans" held up "as examples of simple, healthy community life in contrast to European artificiality and decadence" (p. 45). Note is also made that "over seventy works were written about savage or primitive tribes in the eighteenth century" (p. 177), but the theme of the "Enlightenment idealization of primitive man" is only touched upon. There is a good discussion of social classes in Latin America and a valuable reference to Social Darwinism. It is regrettable that this text, like so many others prescribed for this grade, avoids discussing the existence or the contributions of native groups in Canada. One senses that western historians feel uncomfortable about looking at the world from the other side of the North American frontier.

Sweeney, Robert E. *Environmental Concerns: The World*. New York: Harcourt Brace Jovanovich Inc., 1977.

The theme of this book is basically one of environmental education. Issues such as the quality of life, world population, energy, pollution, whaling, pesticides, and the choices ahead, are presented in the form of case studies for student evaluation and discussion. The format is clear and interesting. The exercises are well thought out, those involving surveys would appear to be particularly valuable.

Except for an illustration of a Plains Indian encampment (p. 143), there is no native content. This is particularly regrettable, especially in discussions concerning what is referred to as the "commons" when historical and contemporary reference to Amerindian and Inuit values and conditions would have been most pertinent. The text's case studies and references are American and refer to issues of significance in the early 1970's resulting in the exclusion of such questions as the occurrence of minimata disease in a number of native communities in Ontario. The narration also tends to separate historical traditions from what is termed "new ways" (p. 42) or, more commonly, to ignore them entirely.

GRADE 12: PRESCRIBED LEARNING RESOURCES

Feder, B. *Viewpoints in World History*. New York: American Book Company, 1974.

Prescribed readings for this grade involve some of the major world conflicts and issues of the twentieth century. No reference is made to the racist theories prevalent in England, France, and North America prior to the advent of Nazilsm, or to the implications that various United Nations declarations might have in terms of the rights and freedoms of people in the fourth world. The selections and outlines, with this exception, are very good. A valuable resource that well deserves to be included as a prescribed text in the two senior high school grades.

Moore, J. and Moore, R. *War and War Prevention.* Rochelle New Jersey: Hayden Book Company Inc., 1974.

The text develops a number of significant themes related to the study and prevention of war, and introduces a wide range of contemporary phenomena: such as international anarchy, biochemistry in war prevention, and nuclear deterence systems. The Canadian edition of the text (1979) was not available at time of writing.

A review of the cause of wars makes brief reference to the Spanish "Wars of Treasure" (p. 31), against the Incas and Aztecs, and to American "Wars of Excess Population" (p. 35), against people "misnamed Indians by European explorers" in what is termed "westering" migrations. Both discussions are fair and to the point, but they could have been developed more extensively. It is not known whether the Canadian edition includes Canadian examples and explanations of conflicts with indigenous groups.

The concluding section refers to a fictitious island called Calaia as a means of demonstrating various stages of interaction between settlers and natives. The discussion, in keeping with the text's overall organization and presentation, is well done. It would have been better, however, if the example had been taken from an actual historical or contemporary situation. An example relating to fourth world group is needed in discussions of this kind in order to examine the types of covert resistance used by minority groups as alternatives to armed conflict. The significance of these kinds of strategies as well as their characteristics are not examined as viable preventitive systems.

Rosselle, D. and Young, A.P. *Our Western Heritage.* Lexington: Massachusetts, 1976.

The five prescribed units provided an overview of the modern period. There are references to "black nationalism" in the United States (p. 287), to the British function to fill the wide waste places...of Canada, (p. 346), and to the Maori treaties (p. 370), but no references were found concerning Canada's original people.

Stoessinger, J.G. *Why Nations Go To War.* New York: St. Martin's Press, 1978.

A discussion of some of the major conflicts of the twentieth century. Six case studies are examined in detail in what are generally thoughtful and relatively unbiased presentations. It is surprising, therefore, to find a reference to the supposed authoritarianism of the German family as an explanation for "Hitler's charismatic grip on Germany" (p. 61). If stereotyping of this kind is not exposed, one could see it being applied to other groups; for example Italian family or Inuit family patterns determine certain forms of behavior - the possibilities for stereotyping and overgeneralization are endless. The discussion of the Arab-Israeli conflict is particularly well balanced. The existence of indigenous groups in a Zionist state raises profound questions and suggests possibilities for discussion of similar situations both in a historical and contemporary context. In this regard, it would have been helpful if the text provided some carefully worked out discussion guides. The generalizations in the final chapter could well be applied to conflicts in North America - though some modifications would be necessary. This in itself would prove to be an interesting and revealing exercise.

Trueman, J. et al. *Modern Perspectives.* Scarborough, Ontario: McGraw-Hill Ryerson, 1979.

The few references to Amerindian societies are all based on pre-nineteenth century observations. None of the three unconnected references to bullion shipments from the New World to Spain explains how the bullion was obtained, although the measures used are hinted at in a reference to Columbus "...the only gold he was able to find was in 'the ears and noses of occasional Indians'" (p. 69). The Indian role in the British-French conflict in North America (War of Spanish Succession) is summed up as follows: "In America, French-led Indians massacred New Englanders..." (p. 8). Early British explorers to eastern Canada, we are told, did not find the "riches of Cathay" instead they discovered "only native populations" (p. 74). References to the use of native customs and ideas by elite groups in pre-revolution France are stereotypic. While the purpose of citing Indian headdress (p. 130), and Iroquois methods of governance (p. 138), was to describe conditions in France, they nonetheless tend to reinforce perspectives which categorize native cultures as exotica. An opportunity to relate the activities of the East India Company (p. 368), to that of the Hudson's Bay Company is ignored in what is a reasonably good discussion of imperialism. Canada hardly merits a footnote throughout the work and the Canadian Indian obtains even less coverage.

The text, as the EPIE notes suggest, reflects a bias toward "raising up" the underdeveloped natives of the world. It misses several opportunities, especially in a discussion of "The Impact of Technology on Modern Thought," and in a list of source readings, to present current Amerindian viewpoints.

GRADE 1: RECOMMENDED LEARNING RESOURCES

Nardine, Elizabeth. *Discover Self and Society.* Milwaukee: Raintree Publishers, Ltd., 1976.

An attempt has been made by the authors to represent racial minorities fairly and equally in this kit. A case for stereotyping could be made in that the child who is smiling in triumph and clutching a trophy is white, while the two children represented crying and having a tantrum are black and native respectively. On the other hand, both children are depicted as happy elsewhere in the series, which makes the case for stereotyping a rather weak one.

Senesh, Lawrence. *Our Working World: Families.* Chicago: S.R.A., 1973.

It is fortunate that this book is a teacher's guide only because it is far too American in content for use in Canadian schools. It is highly offensive glorification of the free enterprise system and the American way of life.

The following recommended resources were examined but they contained no native content, nor did they need to:

Anderson, J.L.; Land, C.J.; and Scott, V.R. *Focus on Self-Development.* Chicago: S.R.A., 1970.

Harper, Peter, et al. *Project Five to Nine.* Toronto: MacMillan, 1975.

Dinkmeyer, Don. *Developing Understanding of Self and Others.* American Guidance Service Inc., 1970.

Hart, Carol, et al. *Free to Be...You and Me.* New York: McGraw-Hill, 1974.

Ourselves and Others. London: Macdonald Educational, 1973.

Schwab, Lynn, et al. *Windows On Our World.* Boston: Houghton-Mifflin, 1976.

Schwab, Lynn, et al. *Windows On Our World: Things We Do.* Boston: Houghton-Mifflin, 1976.

GRADE 2: RECOMMENDED LEARNING RESOURCES

Anderson, Edna A., et al. *The Earth, The Home of People* (Big Book). Morristown, New Jersey: Silver Burdett Company, 1972.

This text presents a number of unacceptable stereotypes of Eskimos even though its overall objective is to stress similarities of universal needs whatever the superficial differences between cultures. Examples of stereotyping follow:

page 8 - an Eskimo boy eats dried raw fish and wears a fur coat in summer; the word "primitive" is used to describe Eskimos, and their clothing and shoes are said to be "homemade";

page 48 - states that the "wooden frame house, telephone wires, rowboat, truck and oil drum, (in the background of the picture) are vivid evidence of the development of an Eskimo village into a twentieth century community."

page 24 - in the picture it appears that the children are making, and wearing, Indian headbands. The accompanying discussion questions reinforce the stereotype begun by this photograph: "What are the children wearing on their heads? What do you think they have been reading and talking about? How do you know?"

An appropriate mention of the above-noted points should be included in the curriculum guide to emphasize the necessity for teacher caution and the need for supplementary materials.

Senesh and Lawrence. *Our Working World: Neighbourhoods.* Chicago: Science Research Associates, 1973.

This text is recommended for teacher use only. Although there are no references to native people, this evaluator cannot resist remarking on the inappropriateness of this material for Canadian schools. The American bias and glorification of the American way is so predominant and insidious that any merits the book may have are negated.

The following recommended resources were examined but they contained no native content, nor did they need to:

Dunkin, Mary C.; Durvall, Alice and Master, Alice. *People in Communities.* Menlo Park California: Addison Wesiey Limited, 1973.

Evans, Margaret; Allison, Beverly and Lawrence, Judith. *Women at Work.* (Series numbers: 2, 4, 9 and 10). Toronto: D.C. Heath, Canada Limited, 1975.

In Your Community Series. Don Mills: J.M. Dent and Sons (Canada) Limited, 1973, 1974.

Dobson, Vera; Dobson, Murray and Peters, James. "The Letter Carrier."
Peters, James and Dobson, Murray. "The Policeman."
Peters, Julie; Peters, James and Dobson, Murray. "The Fire Fighter."

Muller, Jong. *The Changing City.* New York: Atheneum, 1973, 1977.

Muller, Jong. *The Changing Countryside.* New York: Atheneum, 1973, 1974.

Taylor, Jenny and Ingleby, Terry. *Maps for Mandy and Mark.* Don Mills: William Collins Sons and Company Limited, Longman Group Limited, 1974.

Schwab, Lynn, et al. *Windows On Our World: The World Around Us.* Boston: Houghton-Mifflin Company, 1976.

GRADE 3: RECOMMENDED LEARNING RESOURCES

Campbell, et al. *Living On A Colony Is Better Than Living In A City.* Calgary: Calgary Board of Education, 1975.

Not available at time of study.

Nathanson, Donna, Hopper, Peter Nowell, and Campbell, Penny. *Canada Close-Up.* Scarborough, Ontario: McGraw-Hill Ryerson, 1975.

This kit has merits and flaws regarding its presentation of native people. The filmstrip "Native Peoples of Canada" has an excellent section on the diversity of modern Indian occupations, for which it is to be commended. However, there is a slight problem in that Indian history begins with the arrival of Europeans and there is a tendency to lump all natives together as one group.

The material in the text on the Hare Indians (pp. 20-45) appears accurate and unbiased, but the establishment of the NWMP avoids any reference to Indians which is just as bad as stating that they were established to prevent Indian attack.

The exercise (p. 52), wherein students are directed to make their own totem poles can be stereotypical if prior discussion is inappropriately handled by teachers. There is some stereotyping in the *Cross-Canada Game:* "You visited an Eskimo family" with a picture of an Eskimo with dogsled; "You stayed with an Indian family" and an accompanying picture of a log cabin. All of these game squares are located in the N.W.T.

The tendency to identify native people with primitive hunting and gathering lifestyle is somewhat offset by the use of Alberta Heritage Learning Resource materials, which are intended for use with this kit.

The following recommended resource materials were examined but they had no native content, nor did they need to:

Harper, Peter, et al. *Project Five to Nine.* Toronto: MacMillan of Canada Limited, 1975.

Harris, P.C., and Clifford, E.O. *Let's Make Maps: A Pre-Atlas Workbook.* Don Mills: William Collins and Sons Company Limited, Longman Group Limited, 1970.

Senesh, Lawrence. *Our Working World: Cities*. Chicago: Science Research Associates, 1973.

GRADE 4: RECOMMENDED LEARNING RESOURCES

Hamilton, Jacques. *Our Alberta Heritage*. Calgary: Calgary Power Limited, 1973.

This book contains a series of vignettes about various individuals from Alberta's past, and portrays their influence in the shaping of the province. The book is to be commended on the amount of the native content; however, the quality of the references is occasionally inconsistent. References to the Blackfoot as "the fiercest tribe in the West" (People, p. 90), and "30,000 potentially-savage Indians" (People, p. 85), are examples (perhaps of poetic license). At the same time, however, there are accounts of the Cypress Hills Massacre which are appropriate, factual references (People, p. 77; Places, p. 22), although somewhat brief. There is a tendency to glorify the NWMP and the British sense of justice (People, p. 105), thus extending and supporting Canadian myths, which is difficult to fault. The section, "Places," is well written, accurate, and humorous: "The era of the free-traders lasted a short five years. And the first few of those years were a lot more peaceful than many would like us to believe" (Places, p. 15).

The favourable, unbiased presentations of natives (see for example "New Pioneers," pp. 5-37) far outweigh the occasional misrepresentations and make the book an interesting resource for school use.

Holmgren, Eric J. *2000 Places Names of Alberta*. Saskatoon: Western Prairie Books, 1976.

This book provides readers with the origin of place names throughout the province. The references to Indian and Metis influence are appropriate: for example, the author gives five possible sources for the naming of Medicine Hat.

Kurelek, William. *A Prairie Boy's Winter* and *A Prairie Boy's Summer*. Montreal: Tundra Books, 1973, 1975.

No native content.

MacGregor, J.G. *A History of Alberta*. Edmonton: Hurtig Publishers, 1972.

See secondary Heritage Series for review.

MacGregor, J.G. *Northwest of Sixteen*. Saskatoon, Saskatchewan: Western Producer Prairie Books, 1958.

No native content.

GRADE 5: RECOMMENDED LEARNING RESOURCES

Barclay, Isabel. *The Story of Canada.* Toronto: Pagurian Press Ltd., 1974.

This text presents a fairly accurate history of Canada. It is, however, very biased and reinforces so many stereotypes that its shortcomings far outweigh any beneficial impact the book may have. Writing style (and author italics in particular), are detrimental to native people. Misrepresentations of facts, confusion and inaccuracies regarding tribal distinctions and simplistic presentations of certain events in Canadian history contribute to the book's shortcomings, and are noted below.

Page 5 - The book opens with Beringia, presented as a fact, not a theory.

Page 6 - Contains a good explanation of why Canada's first people are called "Indians."

Page 8 - Inaccurancy. "Like most Stone Age people the Eskimo lived in tribes." This page also contains an over-simplification of Eskimo religion, resulting in misrepresentation.

Pages 10-11 - Accurate geographical placement of Indian cultural groups, but does the sun really shine all year in the Eastern Canada?

Page 12 - The Hurons might want to argue the point that "the Iroquois were the best farmers."

The lack of tribal distinctions between Iroquoians and Algonkians is rather disturbing. Not only were languages different but so were their cultures. The author makes little distinction.

Page 18 - "The dog was the only animal the Eskimo and Indian ever tamed." This is derogatory to native peoples and should be prefaced or followed by a statement to the effect that the white man has not domesticated any animals native to North America either - except the turkey.

This page also contains a serious inaccuracy:

"Before the coming of the horses the Plains Indians lived in round earth lodges on the edge of the prairies. Here the women and children stayed to look after the gardens while the men went hunting. The men hunted most of the year. In the fall they returned to the earth lodges and their families but only for a little while.

After there were horses on the Plains living was easier. The Plains Indians began to give up their earth lodges and gardens to spend most of their lives following the buffalo herds."

This quote may have come about because of the lack of tribal distinctions but every child knows about tipis on the Canadian plains.

It is also highly unlikely that the Plains Indians disguised themselves in wolf skins while hunting buffalo - buffalo skins, certainly but not wolf!

Page 21 - The author omits the Salish cultural group in her listing of tribes of the North West Coast. She also omits tribes of the interior of British Columbia and Plains Cree (p. 16).

Page 21 - "Near the Pacific Ocean the climate is mild and fruit and berries grow in the woods all the year round."

Pages 21-22 - Only the Nootka hunted whales.

Page 24 - There is a difference between mountain sheep and mountain goats.

Pages 25-30 - The discussion of the arrival of the white man is too simplistic!

Page 31 - The emphasis on feasting is disconcerting.

Page 33 - "He was disappointed to find the Great Lakes were not the Pacific Ocean but he was pleased with everything else." Over-simplification results in banality. (The exploits of the early explorers manage to leave out the fact that Columbus and company enslaved and/or kidnapped every Indian in sight which may account for their distrust of the whites.)

Page 35 - Capitalization of "GUNS" serves to reinforce stereotypes and inaccuracies.

Page 37 - "Brandy made the Indians drunk and when the Indians were drunk they went wild and fought among themselves and did harm." No similar complaint is made of European drunkenness thus reinforcing a grossly unfair stereotype.

Throughout the text Indians are depersonalized as "The Indians" while white settlers are always named and depicted as brave and heroic. For example:

Pages 40-42 - The Iroquois, who selfishly wish to monopolize the fur trade attack Adam Dollard and his brave friends who manage to hold off the nasty Iroquois for days even though vastly outnumbered...which isn't all that surprising considering they were in a fort and heavily armed.

Page 48 - The Indians "massacre" the whites, but the whites merely destroy Indian villages and crops. The tone resulting from the following statement on Madeline Vercheres is typical of the difficulties engendered by the author's style. "A young girl called Madeline and her two little brothers had to defend their father's fort against the Iroquois for days." Statements such as these reinforce stereotypes.

Page 52 - The expulsion of the Acadians is made out to be the fault of a nasty governor and justified on the grounds that: (a) these things happen in war time and cannot be avoided, and; (b) "The Acadians may not be warlike in themselves...but they incite the Indians to attack us," which simultaneously reinforces the nasty warlike character of the natives, and puts down the Acadians.

Page 54 - The treatment of the Acadians is brushed aside with the platitude that "Life is never easy for refugees." "In the British camps, men fell sick. Mosquitoes buzzed and bit. At night Indians prowled about and scalped the British sentries at the posts," thus reducing Indians to the level of a "natural hazard" and reinforcing the killer image.

Page 74 - A rather simple presentation of the Red River settlement neglecting a few important facts such as the provision of food by the Metis during the settler's first two winters and MacDonnell's institution of the pemmican ban which led to economic deprivation for the Metis.

Over-simplification here results in bias and distortion of historical fact and events.

Pages 87-88 - Some confusion of detail surrounding the two Riel Rebellions and the Manitoba Act and the founding of the NWMP results in misrepresentation.

Page 89 - The Riel Rebellion is dismissed with "But whether they were right or wrong they could not be allowed to take up arms against the government. Rebellion means the end of law and order. Without law and order a country falls apart."

Because of the above cited errors and stereotypical material regarding native people, it is strongly recommended that this text be removed from the recommended list. Its biased tone perpetuates and formulates stereotypes in impressionable children. Dewdney's book *They Shared To Survive* and/or the Grade 5 Kanata Kit covers similar material much more effectively.

Canada From Sea to Sea. Agincourt, Ontario: General Learning Corporation, 1980. Multimedia kit.

This kit was designed for use in Canadian Studies programs. The four filmstrips and accompanying cassette tapes provide a good introduction to resource, industrial and cultural diversity in Canada. A few reservations do exist however, regarding native content: In the second filmstrip there is no mention of Acadians, Indian loyalists or the role of Indians in the War of 1812. In the "Time Line of Significant Canadian Events," Dollard and party are highly acclaimed. Whether this event, is in fact, of great significance in Canadian history is highly debatable. The time line presents other problems, particularly regarding Riel. "1885 - Second Metis uprising crushed. Riel hanged for treason," creates a phrasing problem and reveals the creator's bias.

A reference to "B.C.'s Woodland Indians" in the duplicating masters also presents difficulties. "Woodlands" Indians generally lived in eastern Canada. Are the authors referring to B.C.'s Interior Indians? A small point perhaps, but indicative of the larger problem of the confusion and lumping together of Indian cultural groups.

The objective of the kit is to promote Canadian unity. If the Time Line is avoided, (not used), then the material is quite useful.

Carrole, James A. and Milberry, Larry. *Canadian Communities*. Scarborough, Ontario: Ginn and Company, 1975.

This text is primarily an economic geography of Canada, focusing on various communities. There is little native content and what there is is appropriate and not stereotypical.

Davis, Urike Tuschuk. *Canada and You: A Workbook of Map and Globe Skills*. Agincourt, Ontario: Gage Educational Publishing, 1979.

On the whole, this student textbook contains an appropriate amount and type of native material. Indians are represented on Canada's "family tree" (p. 23), and students are asked to indicate which things Europeans learned from Indian/Inuit people, and vice-versa; an important and useful exercise.

Girt, Hilary, et al. *World Communities*. Toronto: Ginn, 1977.

This text provides an interesting discussion of life in various communities throughout the world: Guelph, Ontario; Italy, England, the Ukraine, and others. There is no native Canadian content, but included are units of Amazonians and Mexicans, in which are included Central American native tribes. The exploitation of the Indian population in Mexico by the Spanish, although somewhat superficially discussed is, at least, mentioned. It is a reasonably useful discussion of world communities and lifestyles.

Kirman, J. *Canada's Prairie Wheat Game*. Department of Elementary Education, University of Alberta, 1977.

This is a farm simulation game but the financial statistics are unrealistic and out-dated: 5% bank loans; $300 tractors. There is no native content.

La Pierre, Joe. *The Frontier Experience in Upper Canada*. Toronto: International Cinemedia Ltd., 1979.

This kit consists of four sound filmstrips designed for use at the upper elementary and junior high level. The subject is the pre-Confederation period in Ontario. Given the nature of the topic, and the title, one would expect numerous references to Canada's native people. However, this is not the case. The first filmstrip, "The Untamed Lands Beyond New France" which covers the period of early settlement up to and including the War of 1812, contains only one reference to native people: the settlers came to a land "inhabited by only a few Indians." There are no other references - not even a fleeting mention of the Indian Loyalists!

The second tape/filmstrip, "Life in the Wilderness" mentions the building of roads on what were "old Indian trails or crude paths."

There is a fleeting reference to "what had been Indian campsites just a generation or so earlier" in "New Towns on a New Frontier" and the statement is made that "Because the Indians generally trusted the British, they were often easily persuaded to give up their lands for very little value in return."

The sins of omission are serious and must be recompensed for by the teacher. The teacher's guide is however, of no great assistance: "The filmstrip concludes with views of Upper Canada, formerly an uninhabited wilderness" (p. 8). It is to be hoped that the teacher using this material is a knowledgeable, sympathetic person.

McKilvey, Margaret. *Canadian-American Relations*. Don Mills, Ontario: J.M. Dent and Sons, 1978.

Was this kit of six cassette programs really produced in Canada and developed by a Canadian? The American bias is, at times, overwhelming. One of the Activity Sheets states: "Many explorers who first came to North America were fur traders.

Today, fur trading animals still flourish in the great Canadian forest lands, and furs are part of Canada's natural resources. The fur trade is an important Canadian industry." According to the dialogue, all Canadian school children have two pairs of skis - one for cross-country, and one for downhill. Other factual errors include the fact that all hockey players are French-Canadian and wheat does not grow in Alberta. Native content consists of a partial recording of "Our Native Voice" (CBC) which is described as typical of Canadian radio programming. Worst of all, the student who suggests that Canadians nationalize or otherwise protect Canadian resources from American multinationals is overruled by both teacher and classmates.

This material is so boring that even if stereotypes and errors were removed, withdrawal from the recommended list of material is still recommended.

Settlers of North America. Toronto: Moreland Latchford, 1973.

This kit consists of five filmstrips and audio cassettes: Commerce, Community Life, Transportation, Furniture and Household Goods, and The Making of a Farm. It has little native content, which is not entirely inappropriate since the kit is of such narrow focus. Slightly contentious statements include: "The first settlers to come to North America were Europeans" and "The job of clearing the land and creating a farm on land never before settled." Both seem to ignore Indian presence. Despite few minor flaws, such as those noted above, the kit is acceptable because the flaws are corrected elsewhere.

Taylor, Dean. *The People We Are.* Rexdale, Ontario: McIntyre Media, 1978.

This kit consists of five filmstrips and audio cassettes titled "I Came From Jamaica"; "My Family Is Chinese"; "My Birth Place was India"; "My Italian Heritage"; and "I Was Born In Portugal".

The series is good. It shows all the children doing the same things and at the same time demonstrates different foods, costumes, music. The fathers have varied occupations. All the children have stuffed animals, bedrooms, brothers and sisters. All the families are middle-class. There is no native content which is appropriate as they are hardly "new" Canadians.

GRADE 6: RECOMMENDED LEARNING RESOURCES

Abramowitz, Jack and Job, Kenneth A. *Civilizations of the Past: Peoples and Cultures.* New York: Globe Book Company, 1980.

This text begins with a definition of civilization that includes as prerequisites urban life, writing, government and "a fairly high cultural level" (pp. 28-29). Despite this limited definition, the text covers a wide range of civilizations in Europe, Africa, Asia and the Americas. Included among the American civilizations are the Mayans, Aztecs, Incas and Cahokians. The coverage of these ancient Indian civilizations is brief but adequate in a survey text such as this.

Advertising Helps Good Things Happen. Edmonton: Alberta Education.

No native content. The title is apt; it is rather pro-advertising and of not very good quality.

Linder, Bertram, et al. *Teachers Guide to Exploring Civilizations, A Discovery Approach*. New York: Globe/Modern Curriculum Press, 1974.

The accompanying teacher's guide to *Exploring Civilizations, A Discovery Approach* is a recommended resource for teachers. It contains some background information for teachers and answers to questions in the text; it does not, however, remedy the inadequacies of the text itself.

Stuart, Gene S. *Secrets From the Past*. Washington, D.C.: National Geographic Society, 1979.

Secrets from the Past includes archaeological information about a range of societies in the Americas, Africa, Asia, Europe and Polynesia. The land bridge theory of migration to the Americas is discussed but with appropriate "experts now believe", modifiers. Archaeological sites at Cahokia, Mesa Verde, Machu Picchu, Palingue, Tancah, Chichen Itza and Etowah are illustrated and discussed. In several instances that relationship between these ancient Indian societies and contemporary Indian societies is pointed out. Overall the treatment of Ancient Indian Societies is equal to that given other societies included in this book. An inappropriate photograph of a contemporary Indian girl with the curious caption "Modern equipment helps an Indian high school girl in Mississippi improve her language skills. Experts now believe that people who came from Asia to North America during the Ice Age were ancestors of all the American Indians," (p. 34), might better have been excluded.

The following titles were examined in case there might be some relevance to Native People in the context of underdevelopment. None was found.

Allen, D., Ian, Strong, Bryan and Myers, Charles, B. *People In Change: East Asia*. Menlo Park, California: Addison-Wesley Publishing Company; Taba Social Science Units, People in Change, 1975.

Birch, Daniel R., et al. *Culture Realms of the World: South East Asia*. Don Mills: Fitzhenry and Whiteside, 1974.

Eidt, Robert C. *Families of Asia*. Chicago: Encyclopedia Britannica Corporation, 1975.

Hadden, Laurie and Vass, Benjamin. *The World of People: The Easter Hemisphere*. Toronto: McGraw-Hill Ryerson, Social and Environmental Studies Series, 1975.

Myers, Charles. *Teacher's Guide to East Asia* and *Teacher's Guide to South Asia*. Minlo Park, California: Addison-Wesley Publishing Company; Taba Social Science Units, People in Change, 1975.

Unstead, R.J. *Looking at Ancient History*. London: A. and C. Black Limited, 1959.

GRADE 1 TO 6: RECOMMENDED LEARNING RESOURCES

Cost Project. Edmonton: Alberta Education, 1977.

Although many of the examples and exercises would not apply to some reserve communities, neither would they apply to some northern communities and it is assumed that because this is intended to be used as a teacher resource, teacher adaptation of the material would take place, as necessary.

GRADE 7: RECOMMENDED LEARNING RESOURCES

The Arctic Through Eskimo Eyes. Toronto: International Cinemedia Limited, 1975.

This is a simple but effective approach to a description of the Cape Dorset community of Inuit artists. Inuit drawings/prints are used to illustrate the narration which is a direct translation of an Inuit discussion. Thus, the filmstrips are very colourfully and attractively illustrated, and the narration is restrained, intelligent and authentic.

Bavington, Jack, et al. *Cultures In Canada*. Toronto: MacLean-Hunter Learning Materials Company, 1976.

Three broad topics comprise the content of *Cultures in Canada* - Culture, the Immigrant Experience, and Cultures in the Canadian Scene. Because the book focuses on concept development not on information about particular groups in Canadian society, there is no extended discussion of native people. Illustrations involving different ethnic groups are, however, used throughout. In this context an Inuit girl and boy tell about themselves in the section on culture and identity. Unfortunately, the boy talks about "summer when it gets warm and dark very soon" (p. 9) - this, in the land of the midnight sun! Elsewhere the experiences of the Indians at Old Crow, and Inuit use of dogs or skidoos (pp. 45-48) are used in a discussion of cultural change. Here the authors are careful to point out that while all natives have experienced change, the nature of the experience and the changes themselves have varied because of differences between native people themselves and because of differences in contact. Several other illustrations involving native people (pp. 113, 148-149) are handled well, avoiding the dangers of stereotyping and oversimplification.

Having pointed out these examples it is important to note that the overall intent of the book--to broaden understanding and respect for all cultural groups--is important in furthering an understanding of particular groups such as native people. No one book can accomplish this and all such texts have their weaknesses. In this case the first part of the book is the weakest portion. This section dealing with culture, values, attitudes, norms, mores, is an essential part of the book yet the definitions are often inadequate and the distinctions unclear. Teachers will be confused about the distinction between norms, values and mores; and the equation of mores and laws (p. 15), will only increase the confusion. A discussion of cultural and biological inheritance is relatively well handled, but the ensuing discussion of race might have used other sources besides Ashley Montague. Are native people always classed as Mongoloid?

Another weakness is characteristic of books covering a broad scope and using the inquiry approach. Sometimes important issues are only briefly mentioned and sometimes questions are asked that cannot be addressed unless a substantial amount of supplementary information is provided. For example, a picture shows "Japanese Canadians being 'relocated' during the Second World War..." and asks "Why did Canada treat these Canadians in this way? How were their lives changed?" (p. 131).

In another instance, a question is asked about immigration and emigration with the necessary information being provided on a map but the terms themselves are not explained (p. 62). Regrettably, the one instance of such usage in the text is incorrect - "To which part of Canada did they (your ancestors) first emigrate (sic)?" In some instances the questions are of dubious merit. For example, there is an exercise requiring the identification of pictures from different cultures (pp. 30-31). Besides the fact that one is not easily identifiable, the value of the activity is not clear - it might even contribute to stereotypical views.

Finally, some issues are too briefly dealt with. Biculturalism and multiculturalism cannot be adequately explored in four pages even with supplementary questions and things to do. Likewise, what it means to be French Canadian cannot be discovered through ten short quotes from French Canadians across the country.

The scope of this book is too broad to be covered in 150 pages. As a result some issues are not adequately explored, questions are asked that are too difficult to answer, and questions are asked when material cannot be covered in the text.

Bushe, Don. *The Traditional Inuit Way*. Edmonton: ACCESS, 1978.

A remarkable kit, this includes authentic Inuit artifacts, cards, slides and videotapes. Among the items included in the box of artifacts are bone tools, harpoon heads, cariboo skin bags, toys, fish lures, each of which are identified and described as to function and composition on study cards.. The accompanying teacher's manual gives more detailed information and suggests learning activities. A set of 25 slides show how Inuit make tools today--in an Inuit machine shop. Two videotapes are provided. Tape number one shows how each of the artifacts in the kit were made in traditional manner, and how it was used. Intersperced with the tool making sessions are short interviews with Inuit who tell some personal story while the video shows Inuit paintings of the stories. The audio has English translation over an Inuit voice. (Each tool maker and story teller is identified by name and a number of close-ups, which provides both an immediacy and personalization which stands in sharp contrast to the "an Indian" or "the Indians" found in some other resources which depersonalize native peoples.) Then the student can try using the same artifact himself. The second videotape deals with recreation, and other non-material aspects of the Inuit culture, which helps to offset the otherwise tempting tendency to reduce Inuit culture to the contents of the kit, that is, the material culture.

Because this kit contains artifacts that can be damaged and because taken all at once, it is long; teachers using this kit may have to break it up into segments. This kit could easily be used with students older than grade 7, even university students.

Dempsey, H. *Indian Tribes of Alberta*. Calgary: Glenbow Alberta Institute, 1978.

Introduction: page 5, date of 11,000 B.C. entry into North America is debatable.

Page 6 - "...tribes had learned to depend on trade goods" is biased in style, as is "...life was made easier for the native hunter." This is certainly subject to interpretation. It was easier perhaps in terms of immediacy

Page 6 (cont.) - of big game killing; perhaps not in the daily conduct of life; certainly in the long run, life was not made "easy" for native people by European settlement in North America.

Page 7 - States that Steinhauer was educated in Eastern Canada; he was, but also in Pennsylvania.

Page 9 - Dempsey seems to say that there was no "complex" Blackfoot society before the coming of the horse; this is artifactual of comparative ethnography, not a statement of historical accuracy; by the same token on page 10, it was "leisure time" which allowed the Blackfoot to develop "religion, decorative arts, and warfare." Because some ethnographers have spoken in terms of the "golden age of the Blackfoot" does not mean that what the ethnographers account for in Blackfoot history is an accurate reflection of it.

Pages 12-13 - Description of motivation to treat with Canadian government seems biased: saying that the Indians "did not give much thought to reserves" does not reflect the sentiments accurately of demoralized and threatened people.

Page 15 - Dempsey says that the Blackfoot were in control of Southern Alberta in 1877. This statement would likely have been disputed by Crows, Sarcees, Flatheads, Crees, etc., and certainly by whites. It misrepresents a situation. The origin of the statement seems to be that it was the Blackfoot who formed the most significant group with which the Euro-Canadians had to deal.

Page 16 - Statement regarding chieftainship of Crowfoot misrepresents the notion of chieftainship; there was rarely a "supreme" chief, and authority was by consensus.

Page 27 - In discussing the failure of Blood Indians to farm successfully, as some of them had begun to do, Dempsey says "the cultural and educational background of the Indian made it difficult for them to find a place in the new fast paced technical world." He thus attributes cultural and educational factors, instead of the legal constraints against responsible citizenship and conducting of business. "Culture" does not explain anything, anyhow.

Page 29 - In discussing Peigans, he says that commercial hunters were the significant factor in the 1878 depletion of the buffalo herd; yet on page 23 he has said it was a great fire.

In discussing the Stoney Indians, Dempsey does not note that the major groups of them live in Northern Montana, where they are still called Assiniboines. His historical accounts of them in Alberta probably treat only the six bands of Stoneys in Alberta. Dempsey seems to give these six bands a common origin and a maintenance of some sense of national unity (p. 45). That really does not seem to be the case, e.g., they speak different dialects of Stoney, and make no folkloric claim to a common migration to or within Alberta.

Page 51 - A major problem here is that the implication that the cultural division of Crees is coterminus with linguistic and dialectal differences is simply wrong. There is much more than "slight variation" in dialect between Woods Cree and Plains Cree. That distinction breaks down because it is used as a diagnostic for dialectal distinctions (based on variations in several phonemes from proto-Algonkian), and is also used to describe variation within groups so distinguished, based on culture area. Dempsey does not follow Mandelbaum in describing Stoney sponsorship onto the Plains, during historical times. Nor does he note that the last adhesion to treaty by Plains Cree was in 1949.

Page 87 - He misidentifies O'Chiese Reserve as "Cree" when it is in fact "Saulteaux", a group he fails to account for as an "Indian tribe of Alberta."

Page 59 - "Supernatural help was important to the woodland Cree..." et seq. The statement of environmental determinism with respect to religion is misleading and biased; it trivializes an epistemology, and implies that the "animism" of the woodlands Cree is somehow different, because of the nature of the bush, than Plains Indians religion (which presumably developed as a result of "leisure time" (see above). To say that the religion was heavy with "spirits in tree, etc.," completely misapprehends the nature of religion and the people who followed it.

Some general comments: Dempsey is forced to discuss Indians tribes in terms of territoriality, with respect to specific geographic regions. This is very misleading, as his own examples of migration and contest for land attest. He mistakes language affiliation for tribal affiliation, and confounds culture area with the distinctions. He attempts to show that Indians are coming into their own by mention of the para-professional jobs that band members are beginning to assume. There is not a hint in the works that it is only recently that Indians have not been considered wards of the government; not a hint that they have been unable to vote until recently. He does not deal with Iroquois bands (who have all enfranchised) nor with non-status Indians and Metis.

Fersh, Seymore (ed.). *Learning About Peoples and Culture.* Agincourt: The Book Society of Canada Limited, 1977.

This book provides a good introduction to the study of different cultures including discussions of cultural difference, cultural relativity, ethnocentrism, language, and myths about other cultures. Among its examples is a discussion of Metis culture which is adequate though brief, however, it fails to mention the death of Scott and its ramifications for Riel's exile. The accompanying teacher's guide is also well done giving discussion topics, activities, assignments and guidance to teachers as well as references and resource agencies which regretfully are almost exclusively American.

Fordham, Derek. *Eskimos.* London: Macdonald Education Ltd., 1979.

This book gives an informed and well illustrated picture of traditional and contemporary Inuit life. Included are discussions of food, shelter, clothing, travel, the family, and the belief structure of the Inuit as well as information about the land and recent economic development in Northern Canada. Overall this is an excellent resource although teachers should be aware of several failings. The first of these is the title, *Eskimos,* which is surprising given the quote on page 40, "You do not even know our name. You call us Eskimos. That is an Indian word. We are Inuit, we are the people of this land." A second problem lies in the unquestioned statement that the Inuit migrated from Asia (see p. 6). Thirdly, there is a question of definition or interpretation with regard to the angakok who is called a magician (see pp. 27, 28, 30) but who should more properly be called a shaman. Finally, teachers will have to interpret with some knowledge and understanding the statement that the Inuit are "confused by the 'advantages' of white man's civilizations." (See p. 40).

Hardwick, Francis, C. *To The Promised Land: Contributions of Ukrainians to Canadian Society*. Vancouver: Tantabes Research Limited, The Canadian Culture Series, 1973.

As the subtitle indicates this publication focuses on Ukrainians in Canada. There is, however, a short but sympathetic discussion of Indian Treaties and the development of Indian reserves to make way for settlement of the West. Inexplicably the discussion jumps from the end of the 19th century to the 1960's and the 1970's Indian land claims in B.C., and the Yukon. One paragraph is given this issue and the text turns to the Ukrainians adaptation to the prairies.

The mention of treaties and reserves is appropriate but the recent land claims question is out of context. This treatment is characteristic of the material which frequently jumps from one topic to another without transition or explanation. For example, the invasion of the Ukraine by the Ottomans in the 17th century and the Germans during the World War II are mentioned (p. 9), then the text jumps to a reminiscence of a woman about her parents' trip to Canada. Later (p. 41), we have a mention of denominational disputes among Ukrainians and an inane question asking students to examine the pro's and con's of the issue, but without enough information on the problem or its context for grade 7 students to allow them to deal with the issue. In a section called "A Thing to Every Season," the text jumps from Easter eggs, to Lord Tweedmuir's comments on Ukrainians, to Ukrainians in political office, to Ukrainians in the Vancouver Symphony Orchestra in dizzying fashion. And there is more of the same elsewhere.

There are also some curious comparisons and questions contained in this book. The homestead (1890) is compared to the collective farm (after 1920). Incorrectly, the text tells us that collectivization began in 1917. A more appropriate comparison would be between land holding under the boyars and the homestead.

Some useful information and interesting reminiscences of settler life are given but over all the material is poorly organized, disjointed and occasionally incorrect. And later we have unusual questions which appear out of nowhere. For example "To what extent do you agree or disagree with Mr. Hunter that Canada 'was built by squatters'?" or "discuss the reasons for calling certain occupations 'professions'...."

High Arctic Heritage. Montreal: National Film Board of Canada, 1975.

These captioned filmstrips consist of photos taken in 1953, so they are somewhat out of date. Though the material is not problematic in terms of stereotyping, errors, or omissions, it is somewhat superficial. Teacher input is required to make the material more interesting and meaningful.

Hornosty, Roy W. *The Canadians*. Hamilton: Encyclopedia Britannica Educational Corporation, 1976.

Supposedly this is a Canadian resource. The errors and stereotyping makes one hope it is not. The fact that Canadians are referred to as "they," assures one that it is not meant for Canadians.

In the filmstrip, "Two Founding Nations" we learn that:

Frame 5: "In the 1500's people from England and France came to eastern Canada in search of fish and furs. The history of Canada is the story of these two founding nations." One wonders what happened to the native people.

Frame 8: "French explorers travelled extensively, lured on by the possibility of finding a route to Asia or getting precious furs for the European market and also by their desire to convert the Indians to Catholicism and Christian ways." It is highly unlikely that the French explorers were interested in the spread of Christianity. They were lured simply by prospects of profit. The missionary work was more or less the exclusive concern of the missionaries. The wording of this statement implies that learning "Christian ways" is necessarily an improvement over Indian ways. No credit is given to the assistance native people gave to the French explorers.

Frame 17: "In a decisive battle on the Plains of Abraham near Quebec city the British General Wolfe overtook General Montcalm's French troops." The importance of this battle is always overstated with the implication that the French defeat necessarily justifies everything that follows. In fact, the British military governor, fully expected the colony to be restored to France at the conclusion of the war...Quebec was lost at the peace table, not on the fields of Abraham.

Frame 40: "At the time of confederation, the plains were mostly occupied by nomadic Indians and Metis--the offspring of French and Indian marriages. Both groups were dependent on the buffalo herds." A teepee camp is shown. The word "dependent" has negative connotations, and implies that these groups suffered because they were not adaptable enough.

Frame 41: Three whites are pictured standing next to pile of buffalo bones in front of sod hut. The narration does not explain why the buffalo disappeared, but merely speaks of the "disappearance" of the buffalo, as if it were a natural phenomenon, the inevitable consequence of progress.

Frame 42: A portrait of Riel is shown.

Frame 45: Indians are shown shooting arrors into a buffalo herd.

Frame 46: A picture of RCMP musical ride is identified as NWMP.

Frame 47: A painting depicts teepees and a Red River cart.

Frame 48: Fierce half-naked Indians ride through foothills.

Frame 49: A picture of a conflict is identified as the Rebellion, but it is probably an etching of Nor'wester attack on Selkirk.

Frame 50: An acceptable painting shows two natives in HBC canoe looking proud, but it is rather inappropriate to accompanying dialogue. The pictures in this sequence on Native People taken together all serve to reinforce the Hollywood stereotypes, and the commentary compounds the effect.

Frame 66: "Some of the government's most serious problems have been raised by French Canadians who feel they are treated as second-class citizens." The photo of a woman speaking in her living room is inappropriate.

Frame 67: "The French for many years were primarily farmers and had little potential power." This accompanies a picture of farm land. The implied causality between being farmers and lacking power is a serious oversimplification that makes one wish nothing at all had been said.

The filmstrip on Canadian government explains governance from the American viewpoint. For example, Frame 64 identifies the judiciary as the "third branch of government" and explains that the Legislative and Executive functions are combined in Canada, whereas a Canadian would expect this to be the case, and would not have defined the system using concepts developed from the American division of powers.

The filmstrip "A Portrait of Two Families," is quite unacceptable as it again identifies the French and English as the significant groups and ignores native and other minorities in Canada and there is some stereotyping, e.g.: we are told that "Every boy in Quebec dreams of becoming a hockey star."

The filmstrip "The Many Canadians" which is supposed to show the many minorities in Canada, again emphasizes the French and English; other minority groups are represented by pictures of dancing ethnics (all ethnic people dance all the time); a cricket match is shown to indicate British influence and a double decker bus appears in Frame #45. The French influence is depicted by a picture of a church (what happened to the Quiet Revolution?).

The filmstrip "Canada and the World" explains that we have to be careful when dealing with other countries to ensure that foreign markets remain open to us, and a Soviet ship is shown (Frame #8). This may lead to some interesting implications about how Canada maintains its markets. Frames 40-44 show Eskimo carvings. Frame 64 talks about NWMP while showing stereotypical RCMP in scarlet uniform, while the narration says..."The Mounties Always Get Their Man." Frame 72 shows a native girl in front of a hide stretched on a frame. Every frame in this series shows native people in historical and/or traditional, somewhat stereotypical, contexts.

This is not a good series and could be replaced with other better materials on the list.

Krauter, Joseph F. and Davis, Morris. *Minority Canadians: Ethnic Groups*. Toronto: Methuen, 1978.

An unusual discussion of what constitutes a minority introduces this text. "Henceforth, we will limit the term 'minority' largely to groups that each constitute less than 10 percent of Canada's total population and that have also suffered blatant, prolonged and persistent discrimination" (p. 2). While this is a legitimate criterion for selection of groups to include in a text such as this, it is not an adequate definition of minority groups. The introductory discussion of immigration legislation also neglects the 1977 changes in the Immigration Act though the book was published in 1978. Overall, the remainder of the book is well written and informative. It details many problems faced by minority ethnic groups in Canada better than other comparable texts but it contains a variety of errors that detract from what is otherwise a good work.

Page 16 - There is no reserve at Jasper, Alberta nor any Indians in the local school. All native people in that area were moved when the National Park was created.

Page 17 - The quote and the discussion on the failure of Indian education fail to point out that the education system was itself inadequate.

Page 18 - "When Indians withdrew to the reserves, their employment problems began to multiply." Withdrew?

Page 26 - Inuit "Bands formed around a dominant individual and occasionally around a shaman who was able through ruthlessness or fear of sorcery to wield power." A shaman's power was based on much more than ruthlessness or fear.

Page 28 - The discussion of Inuit movement to the settlements fails to mention that the people often moved there to be with children who had been taken away to school.

Pages 38-39 - An excellent comparison of the circumstances of Canadian, Greenland, U.S.S.R., and United States Inuit is given.

In a less thorough examination of the remainder of the text fewer errors appear. (p. 78 puts the Crystal Pool in Vancouver instead of Victoria and p. 104 puts the application of the War Measure Act to Ukrainians in Wor'd War II instead of World War I.) Despite these relatively small errors the book is a good one that does not shrink from difficult issues.

Munro, Iain. *The Native People of Canada*. Don Mills: Thomas Nelson and Sons (Canada) Limited; Nelson Canadian Series, 1974.

The early portions of this book suffer from attempting to depict the variety of Indian cultures and their way of life too briefly. We learn (p. 3), that "It is almost certain" that the native peoples came to America via the land bridge. There is a good map of the distribution of Indian tribes and Inuit in Canada but the subsequent discussion which describes only very briefly "Iroquoian Tribes", "Algonkians of the Eastern Woodlands", "Tribes of the Great Plains", "Plateau Tribes of Interior British Columbia", "Tribes of the Mackenzie River Region", "Indians of the Pacific Coast", and "The Inuit" in seven pages with pictures does not begin to do justice to the groups involved. The author attempts to give a picture that allows for variability but it is an impossible task. Similar difficulties exist in the section on beliefs and customs though the discussions on "The Indians Attitude Towards Nature" and on "Working and Playing Together", though brief, are positive in tone and well done.

In the succeeding section of this book there is a discussion of early contact between Indians and Europeans including how Europeans benefited from, indeed, survived because of the contact. Problems that resulted from contact such as alcohol, extermination of the Beothuks, the disappearance of the buffalo (including white man's role), and the treaties and reservations are examined. Though brief, these are surprisingly well done with considerable sympathy for Indian people. Also included are excellent questions and references.

A distinction is made between status and non-status Indians and a map showing treaties and reserves is found in "The Search for Justice and Dignity." Discussions of problems in education, nutrition, and employment are followed by excerpts from *Childhood in an Indian Village* by Wilfred Pelletier and by excerpts from an interview with Pitseolak.

The short concluding section sketches the alternatives of assimilation, separation, and pluralism for native people, as well as the land claims issue. Although the discussion is much too brief, the bare bones are there.

As a recommended resource for students and teachers the book at least sets a good tone and asks the important questions.

Piniuta, Harry. *Land of Pain, Land of Promise, First Person Accounts By Ukrainian Pioneers, 1891-1914.* Saskatoon: Western Producer Prairie Books, 1978.

This book was not available at the time of the study.

Saint, Julia and Reid, Joan. *Origins: Canada's Multicultural Heritage.* Don Mills: Academic Press Canada Limited, 1979.

Origins attempts to cover a broad historical period (20,000 years) and the diverse groups that make up Canada's people. It does so in a sympathetic and impartial way attempting to give an understanding of each ethnic group and an historical background to their place in Canadian society. While its content about native people is the focus here, observations made about that material are relevant for other parts of the text.

The initial section of this book is appropriately devoted to the first people - the native people. Like many other references this one talks about Beringia but with an "it is believed" (p. 10) preface. Subsequent material on migration through North and South America is premised on the land bridge theory.

Also included in the discussion of native people are:

1. A map showing the distribution of Indian tribes and linguistic groups in Canada;
2. A model of changing patterns of Indian - white contact;
3. A discussion of stereotypes of Indians;
4. A listing of Indian contributions to the dominant culture (though one might argue whether "the greatest Indian contribution is in the realm of food.")
5. A discussion of disadvantage among contemporary native people.
6. A too simple outline of cultural conflicts.
7. A section distinguishing status Indians, non-status Indians, Metis and Inuit.
8. A concluding discussion on aboriginal rights.

Covering all this material in 17 pages means that teachers will have to do supplementary research, although the section provides a good framework within which to work. Finally the juxtaposition, also seen elsewhere, of visiting a museum or inviting a native person to the classroom is the one bothersome element in this section. Bothersome in that native people may be seen only as museum curiosities.

Native people are also mentioned occasionally in succeeding discussions most of which are unelaborated references to or questions about native people. For example, the uprising under Chief Pontiac is mentioned but not explained

(p. 87). There are later brief references to the role of Indians and Metis in the fur trade, to the Metis in the Red River Colony, and to Indian treaties. All too often, these are only mentioned briefly or raised in a question, for example, "What role did the Hudson Bay and North West companies play in the conflict that developed between the Metis and the Scottish settlers?" (p. 121), or "Research more fully the reasons for the Red River uprising in 1869-70 and the role of Louis Riel and the Metis in the founding of Manitoba." (p. 124). This inquiry approach is stimulating to students and pedagogically commendable, but students must have access to materials which would allow them to address such questions. At the grade 10 level, where this is a recommended resource, this should not be problematic. If teachers should decide to use these questions at the grade 6 level, the material is available only in *The Metis: A History* among the prescribed and recommended resources. Other examples of this problem abound throughout the book - "What economic and political reasons were there for Dutch immigration at the end of World War II?" "Did the Acadians deserve the punishment - exile - that was given them after forty years under British rule?" (p. 160). Such questions presume a very good availability of additional resources and/or a very knowledgeable teacher. If these are not available the questions - important questions - will be ignored.

Occasionally, despite its impartial intent, material is presented in a way that reinforces existing stereotypes. For example, "there are today large numbers of well-to-do Chinese in Canada and more than a few are wealthy," (p. 142) or "Because they do not value material things, the Hutterites buy only essentials from the merchants of the nearest town. It is therefore claimed that they are not good customers." Again it is probable that these and other examples are the consequence of covering a large terrain in a short space.

Having made this criticism it is important to point out that overall the book covers or at least touches many important issues in and aspects of Canadian society that have often been ignored - exploitation, discrimination and intergroup conflict and much more.

Wood, Dean D. *Multicultural Canada.* A Teacher's Guide to Ethnic Studies. Toronto: Ontario Institute for Studies in Education, 1978.

This is the best of the recommended teachers' resources on the topic of multiculturalism. After a short introduction, the central concepts are lucidly defined and the main issues are clearly addressed. Following this background development for teachers, five units of curriculum and instruction in ethnic studies are outlined. Included are "What is an ethnic group?; Immigration; Interethnic Relations; The Impact of Ethnic Diversity; and Should Canada Seek to Become Truly Multicultural, Bilingual Society?" with appropriate objectives, teaching strategies, activities, references and films. An excellent bibliography including very strong sections on Indians, Inuit and Metis conclude the book.

The following title was examined and was of no relevance.

Farnham, Kay. "The Pygmies of the Ituri Forest: An Adventure in Anthropology," *Investigating Our World/Studies of Africa Series.* Agincourt: Gage Educational Publishing, 1972.

GRADE 8: RECOMMENDED LEARNING RESOURCES

Careless, J.M.S. *George Brown*. Canadian Series. Don Mills: Fitzhenry and Whiteside, 1979.

Not available at time of study.

Colonialism, *A Case Study of Nambia*. 16mm film, United Nations, 1972.

Not available at time of study.

Dicks, Stewart K. et al. *A Nation Beckons: Canada 1896-1914*. Canadiana Scrapbook Series. Scarborough: Prentice-Hall, 1978. Not available at time of study.

Dicks, Stewart K. et al. *A Nation Launched: MacDonald's Dominion 1867-1896*. Canadian Scrapbook Series. Scarborough: Prentice-Hall, 1978.

Page 2 - "Riel Rebellion" and "1855--Second Riel Rebellion suppressed" are listed as MacDonald's achievements, a misleading statement at best; terribly biased and simply wrong at worst.

Page 4 - Tribal affiliations on the map on pages 4-5 have tribes mislocated and are not remotely complete.

Aside from the kinds of interpretive bias that attends almost all Grade 8 Canadian history about Indians and Metis, this is an acceptable recommended resource if teachers alert students to those biases, or if they present alternative interpretations of events.

(It is difficult to understand how the Metis can still be described in terms appropriate to "the enemy" 100 years after the described events.)

The map on pages 46-47 shows "Indians" only in otherwise populated places (none in Southern Ontario and Southern Quebec).

Good points: The one mention of Indians after the treaties (p. 7 of 48) shows an Indian Lacrosse team--national champions of "Canada's favourite sport." And the following pages at least mention Quebec's political colour in connection with Riel.

This source must be supplemented with the counter-arguments of the 1870 and 1885 violence. It is also very heavily Eastern English Canadian oriented.

Fitzgerald, P. *This Law of Ours*. Scarborough: Prentice-Hall, 1977.

N.B. This text is misidentified as "This Land of Ours" in the curriculum guide.

Page 15 - (Page 6 of teacher's guide): Asks the question "Did North American Indians have rules like the one Ralph suggests?" and the "answer" is "The Indians had certain elaborate rules about who could speak when at certain powwows." There is no information base from which to make such a judgment. The author seems to have used a 19th century term, which has now a completely different meaning. "The Indians" seem to cover hundreds of different cultural groups.

Page 160 - Report of Drybones case does not include the important fact that Drybones was charged with being drunk off a reserve and that there are no reserves in the N.W.T.

Page 162ff - Good reportage of Lavell case, but in terms of basic rights; Indian students (treaty and registered) should have a source for this most important issue, where the effects of subsidiary, as well as parliamentary, legislation upon their lives might be discussed.

Page 175ff - Mr. Trudeau is quoted (from a speech made in 1969) questioning the basis of aboriginal rights. Students are asked to "agree" or "disagree" with Mr. Trudeau. They have not been given any other argument, so have very limited knowledge base. Nor does the text note that Trudeau has publicly reversed himself since then (and prior to the publication of this text) on the matter of aboriginal rights. Discussion in the Human Rights section of the study guide should be amplified.

Pages 193-194 - Once again there is a real poverty of information about the James Bay land settlement; and an invitation to rethink Mr. Trudeau's 1969 statement.

This is a pretty good text for the amount of material it attempts to cover and the topics it addresses. However, there are fundamental legal distinctions in Canada respecting Treaty and Registered Indians. In Alberta, there are some special provisions for Metis. Some Metis political groups seem to have a legal case for land claims as well, and for aboriginal claims (as in the N.W.T., where the Federal government presently negotiates with Metis, as well as Treaty Indians). Though some of this is dealt with in the higher grades, the section on law in Grade 8 should be supplemented in native schools particularly, with material about the law and Indian and/or Metis legal status.

Gibson, Dwight L. and Terry G. Murphy. *All About Law: Exploring the Canadian Legal System.* Kingston: John Wiley Publishers of Canada, 1977.

Native content in some of the cases is discussed, e.g., the Lavell case, but not directly related to native studies.

Grant, Dianne et al. *What Glorious Times They Had - Nellie McClung, A Satire.* Toronto: Simon and Pierre Publishing Company Limited, 1974.

A play concerning the efforts of suffragists to win the vote in pre-World War I Manitoba. Needless to say, non-Indian women in Manitoba gained the franchise in 1916. Indian women and men had a much longer wait, but that is another story and one that probably would not bear the same satirical treatment.

Hacker, Carlotta E. *Cora Hind.* Canadians Series. Don Mills: Fitzhenry and Whiteside, 1979.

Not available at time of study.

Institute for Contemporary Curriculum Development. *Patterns of Civilization: Africa.* New York: Cambridge Book Company, 1975.

This does not seem to have any native content or relevance.

Redekop, Magdalene. *Ernest Thompson Seton*. Canadians Series. Don Mills: Fitzhenry and Whiteside, 1979.

Not available at time of study.

Saunders, Robert R.B. Bennett. *Canadians Series*. Don Mills: Fitzhenry and Whiteside, 1979.

There does not seem to be any native content in this straightforward biography.

Skidmore, Darrel R. et al. *Our Legal Heritage* and *You and Your Government*. Canada Origins and Options Series. Toronto: Wiley, 1978.

Our Legal Heritage: A fairly good text, with analysis of the growth of our legal traditions and some examination of inherent class conflict in the legal system; plus a discussion of such current issues as the War Measures Act. The remarkable native content is the Lavell case, couched in terms of conflict between the Indian Act and Bill of Rights (pp. 90-91).

You and Your Government is straightforward and reasonably well done. In many respects, Canadian native children have fundamentally different relationships with government than do other children. Levels of government are different for reserve residents, as well: in locales with large native populations this kind of material should be supplemented.

Tiranti, Lesley Destec, et al. *Food First: Beyond the Myth of Scarcity*. Special Supplement, New Internationalist Magazine, September, 1977.

A cartoon format is used effectively to dispel myths and common misunderstandings about world hunger. This excellent resource has no native content, nor need it.

GRADE 9: RECOMMENDED LEARNING RESOURCES

Addy, John and Power, E.G. *Then and There Sourcebooks: The Industrial Revolution*. Don Mills: Longman Group Limited, 1976.

A book of selected readings that contains a great deal of fascinating material. The text is accompanied by a student workbook that contains a helpful list of questions on each of the sources. No native content or relevance.

Andrew, Wayne. *Canadians and Their Environment*. Foundations of Contemporary Canada Series. Toronto: McClelland and Stewart, 1975.

The book begins with discussion of native interaction with the environment: page 12 blames the Indian and Metis for disappearance of buffalo as much as whites; page 14 reprints a Micmac account of white civilization--a humorous putdown; page 15 gives an account of how natives viewed nature and the universe contrasted to the view in Genesis (page 16).

Caragata, Warren. *Alberta Labour, A Heritage Untold.* Alberta Foundation of Labour. Toronto: James Lorimer and Company Publishers, 1979.

A valuable resource on the labour movement in Alberta. Immigrant groups are given some mention, but the only reference to native people occurs at the beginning of the text: "The 1881 census showed that in the part of the Northwest Territories which in 1905 became Alberta, there were only eighteen thousand people and most were native" (p. 2).

Dastur, Kathleen. et al. *Technology: Promises and Problems.* Challenge of Our Times Series. Boston: Allyn and Bacon, 1977.

Page 2 - "American Indians were faced with settlers who drove them out of their hunting grounds. The settlers had their own challenges. They faced hostile Indians. Life on the frontier meant loneliness, hunger and disease."

Page 10 - Two photos of Maya Indians.

Page 143 - "How does the treatment of the American Indians in our society measure up to our stated belief in the dignity and worth of every human being?" with picture of Indian mother and child.

Other than these references (and references in the teacher's manual - p. 18, "primitive societies...Woodland Indians...Eskimos...Plains Indians" etc.), there is no other native content. It seems an acceptable text, but particularly in rapid development areas of the Province, this unit should deal more extensively with the social and intercultural problems brought about by technology.

Davies, Penelope. *Children of the Industrial Revolution.* Hove, E. Sussex, U.K.: Wayland Publishers, 1972.

No native content in this text.

Dicks, Stewart K. et al. *The Confident Years: Canada and the 1920's.* Canadian Scrapbook Series. Scarborough: Prentice-Hall of Canada, 1978.

Not available at time of study.

Dimensions of Change. Westport Communications Group, 1977.

There is no native content in this filmstrip kit. Visuals are exceptionally well done in the kit, very high production values; a commendable filmstrip, providing a useful introduction to issues.

Fessenden, Nicholas B. *The Impact of the Industrial Revolution.* Foundations in Social Studies. New York: Harcourt Brace Jovanovich, 1978.

A competent, interesting, well-illustrated text that explains issues clearly and concretely beginning with a discussion of the lives of two families in pre-industrial England. A good source, though some discussion of the spread of industrialization to Canada in the 1890s would have been valuable. No direct native content or relevance.

Living With Technology: Can We Control Applied Science? New York: Harper and Row, 1975.

The native content of this kit is limited to frames 44-45 of the introductory filmstrip, "The Transformation of Society," which deals with the impact of a new coal mine on the Navajo reservation.

A discussion of oral contraception may be slightly controversial in Alberta and suggestions that women's liberation is a consequence of the development of the pill is a curious attribution of causality. There is considerable glorification of American inventors and inventiveness, which is slightly objectionable to Canadian viewers. The "social scientists" quoted include McLuhan, Mumford and Toffler and are entertaining but are not "social scientists".

Some of the material is dated, including predictions for the year 1980, which prove to have been quite inaccurate. Failed predictions of disaster tend to have the opposite effect to the intended one.

Despite its flaws and its superficialities, the kit conceivably is useful in stimulating classroom discussion.

Lamble, Catherine and Peter Watson. *The Canadian Worker.* Nelson Canadian Studies Series. Don Mills: Thomas Nelson (Canada), 1974.

No native content, though job discrimination could have been part of this book. The text begins with a play, illustrating that strikes are a bad thing; the union is depicted as "unyielding" and unreasonable; business management as sensible and honest. At end of play, "mother" states that a pay increase won't help because inflation will only take it away anyway, while lost wages are gone forever, and last line of play is "Jim: 'The strike was worthwhile wasn't it?'; Mother: 'I wonder...'."

Page 20 claims that some of the Winnipeg strike leaders were "Marxist" and "in favour of violence", i.e., that charges of revolution were justified, so it was justifiable to put down the strike.

The section on automation shows three secretaries with caption "Many routine tasks are handled by workers in traditional offices" and then a photo of a computer with three operators, with caption "One computer can replace a large number of office workers," which is an unintentional irony.

"Women in the labour force" is blatantly sexist in its account of social change, e.g., "What clues in the illustrations on these pages explain why so many of today's women are able to work outside their homes?" A modern washer/dryer, instant food, day care, man helping with cooking, are shown. This sort of condescending and materialistic view of social change (as opposed to conflict theories, e.g.), is facile.

This book should be replaced. One that covers the same material, much better, is *R.B. Russell and the Labour Movement.*

Laxer, Robert M. (ed.). "Technological Change in the Workforce," Curriculum Series No. 28; "Union Organization and Strikes," Curriculum Series No. 30; "Unions and the Collective Bargaining Process," Curriculum Series No. 29. Toronto: Ontario Institute for Studies in Education, 1978.

Technological Change in the Workforce. This is a straightforward discussion of technological change. It is well done but dry. No native content is included in this discussion of technology. It is an understandable omission, though it would be good to see a discussion of technology which included reference to native people in terms other than their inability to adapt to rapid technological change.

Unions and the Collective Bargaining Process. Not available at time of study.

Union Organization and Strikes. Not available at time of study.

Sealy, D. Bruce, Keith Wilson and Kenneth W. Osborne. *R.B. Russell and the Labour Movement*. We Built Canada Series. Agincourt: Book Society of Canada, 1978.

This is basically the same coverage as in Lamble (see above), but pre-union and much better written to boot. Pages 20-21 deal with discrimination against immigrant workers, and native content could well have been included here.

Simons, Martin. *Three Giant Powers: Studies in U.S.A., U.S.S.R., and China*. Oxford Social Geographies Series. Oxford University Press, 1974.

Pages 62-63 - "Only the Red Indians and the Alaskan Eskimos are native to the land, the rest of the population have moved into the continent from overseas, most of them from Europe, during the last 350 years," with a photo of a white selling a sewing machine to an Indian family.

"There are still some American Indians living on reserves in the West, but for the most part, they were forced to give way before the advancing Europeans. During the conquest of North America the European brought disease and death to generations of Indians. These 'Indians' having acquired guns from the Europeans warred against each other, and laid waste to their hunting grounds. Many of their remaining number were killed by Europeans in the great rush for land to the West."

Page 85 - "American Indians demonstrating for land rights in Washington. The natives claimed that their forefathers were cheated of land by European settlers who flooded across the continent in the 19th century," is the caption to a photo of a native demonstration.

No other native content.

Skacel, Milan B. *Japan: Asia's Economic Super Power*.

No native content; slightly dated, but still quite acceptable and relatively unbiased. In areas where there are a number of native students, it would be a good idea to include a discussion of the Ainu, and how Japan's industrialization and post-war experience generally has affected them.

Sproule, W. and Thompson, N. *Work and Leisure*. Toronto: MacLean Hunter Learning Materials Company, 1978.

An adequate, but rather uninspiring treatment of the issues; one might say boring if left unsupervised in the hands of students. Some content on the native view of work and leisure would have been very beneficial and might have given more substance and variety to some of the discussions. There is a "Things To Do" question relating to the "special problems of work faced by one of these groups: Blacks, Canadians, Indians..." (p. 99). The student would probably encounter some difficulty finding specific reference to Indian communities in Canada elsewhere in the text - the only other item found concerning native people was a picture of a native family (p. 49) that bears no relationship to the accompanying text.

GRADE 10: RECOMMENDED LEARNING RESOURCES

Association for Values Education and Research, University of British Columbia. *Prejudice*. Toronto: The Ontario Institute for Studies in Education, 1978.

A carefully constructed teacher's manual aimed at developing in students some of the competencies deemed necessary for rational moral development. The concepts are clearly defined and should be helpful to teachers. Whether or not the exercises would achieve much is anybody's guess. The assignment of one set of values to the "native Indian culture" and another set to "white culture" (pp. 24-27), even though it is prefaced with the comment "according to some people", is an exercise that can reinforce stereotyping rather than reduce it. It would appear that Hawthorn's dichotomy is still alive and well at U.B.C. Hopefully, the values people there know what they are doing with this particular exercise.

Bowles, R.P., et al. "Regionalism in Canada: Flexible Union Or Fractured Nation?" *Canada: Issues and Options Series*. Scarborough, Ontario: Prentice-Hall of Canada, 1979.

The book is a set of readings that focuses on the political expression of regional concerns. Riel's petition of 1884 is quoted and is followed by several discussion questions that emphasize regional rather than cultural priorities (pp. 185-187). The same attempt to view Riel's activities in 1869 as manifestations of regionalism occurs later in the text (pp. 215-218). A careful reading of Taché's letter (pp. 219-220) suggests that cultural and religious matters, rather than regional concerns, were the heart of the matter. Such issues, it would appear, are not in keeping with the text's frame of reference. Indian efforts to achieve self-determination are not discussed, though they may be addressed to other titles in the series. It is particularly regrettable that Federal-Indian relationships were not touched upon in the collection of sources.

Clark, R.J. (ed.). *Canadian Issues and Alternatives*. Toronto: MacMillan Company of Canada Limited, 1979.

Of the many issues and perspectives given in the text, there are only two brief references to Indians. An Indian informant who has obtained "good fortune" by living in Toronto is quoted as follows:

> Indians cannot operate as they did on the reserve. That is, the system which you call 'mutual aid' cannot be in force. The economic world of the city prevents most of us from helping out our friends and associates in the way we would like. ...the world of the reserve and the world of the city are different. The newcomers do not understand these differences, and they frequently do accuse us of 'becoming white men'. (pp. 208-209).

Except for an earlier reference to Indian male income in Quebec--the lowest of all ethnic categories surveyed, the matter is allowed to rest.

Colby, C. *Human Rights: Who Speaks for Man?* Wilton, Conn: Current Affairs Films, 1978.

This kit is a thoughtful and well organized commentary and resource package (sound filmstrip and resource materials) that emphasizes human rights as an international issue, with particular reference to the work of Amnesty International. The Universal Declaration of Human Rights is outlined in the discussion guide; however, key sections of the Declaration, especially those referring to economic, social and cultural rights, are not discussed in terms of minority and/or disadvantaged societies in developed countries. There is a filmstrip reference to an American health agency's attempt (1976) to sterilize American Indian women (frame 62) as a means of reducing the Indian population (frame 63), but the reference is not examined in any detail.

The rationale of human rights is seen in a western context. Non-western orientations concerning varying environments of man are not referred to. Although there are no expanded references to Canadian human rights traditions nor to any of the political or cultural issues raised by such native organizations as the Dene Nation, or the Inuit Tapirisat of Canada (ITC), the kit does provide a global view of a number of important human rights matters. As the linkages between global and Canadian issues are either oblique or inadequately developed, teachers will have to research and organize these on their own, using whatever they can find in the few available sources. Given the paucity as well as the incompleteness of teacher materials in this area, there is a distinct possibility that their labour will result in rather mediocre and poorly articulated instruction.

Doughty, H. et al. "Culture and Country," *Canadian Studies*. Rexdale: John Wiley and Sons (Canada) Limited, 1976.

This book was not available at the time of the study.

Eisenberg J. and Troper H. *Native Survival*. Toronto: The Ontario Institute for Studies in Education, 1973.

The text has some merit, though much has happened in James Bay, Hay Lakes, and Blue Quills since the compilation of case studies on these and other issues. It is regrettable that native spokespersons did not write any of the accounts which the authors describe as forming "only a small part of wide-ranging and complex problems that touch upon every aspect of the life of the Metis, the Eskimo, and the treaty and non-treaty Indian" (p. vii). One might conclude from this that those who are seen as problematic cannot be called upon to explain their condition except as informants, or as the text infers as survivors. Native commentators might have wished to discuss other matters entirely. Such misgivings aside, the text was obviously well-intentioned and its contents should give students some food for thought.

Evans A.S. and Diachun L.A. *Canada: Towards Tomorrow.* Toronto: McGraw-Hill Ryerson Limited, 1976.

The text examines some of the major trends in Canada's development since 1945. References to native people are generally appropriate and occur naturally and reasonably thoroughly in the narrative. The treatment of Riel characteristically places his efforts in the context of French-English relations; however, there is a good section on "The Rights of Canada's Native Peoples" (pp. 298-304). A reference to the concept of self determination in this discussion would have made it even more valuable. The section on Canada and international development should also have contained a comparison between development strategies in Canada and Canadian international aid programs. Canada's "reputation for excellance and fairness" (p. 232) would be better judged with such information.

Jarman, Fred and Hux, Allan. *Political Decisions in Canada.* Rexdale: Wiley Publishers of Canada Limited, 1980.

Not available at the time of the study.

Kirbyson, R.C. *In Search of Canada,* Volume 1. Scarborough, Ontario: Prentice-Hall of Canada, 1977.

The text gives a generally fair, accurate, as well as interesting account of native people in Canada for eight of the twelve chapters. The last four chapters are devoted to the Rebellion of 1837, the Durham Report, the evolution of responsible government, and the enactment of the B.N.A. Act.

Some observations in the first eight chapters are questionable such as the date (25,000 B.C.) of "the arrival of ancestors of Canada's native people" and the reference to Beringia (p. 24). References to the Beothuks (p. 43), to the "location of major tribal groups" (p. 25), as well as illustrations of native individuals or groups (pp. 35, 37, 40, 42) are not adequately identified either as to context or period. Sections on the concepts of discovery, the frontier (virgin land), and historical processes should have included perspectives from native oral or written history. Lighthearted versions (pp. 5, 54) on what these might have been are not sufficient.

The second part (Chapters 9-12) should have devoted at least a section to the several concepts of aboriginal entitlement or rights, to the rise and character of the Indian administration, and to the various accommodations and the contributions of native people to immigrant groups in the period prior to Confederation. Durham's advocacy of Anglicization (p. 272) might have been a good place to start. It is regrettable that this was not done, especially in view of the sensitivity to native people demonstrated in the first part of the work.

Levin, M. and Sylvester, C. *Crisis in Quebec*. Toronto: The Ontario Institute for Studies in Education, 1973.

A reasonably good account of the rise of the Front de Liberation du Quebec and the events of October, 1970. Mention is made of the 1961 level of Indian income in Quebec (p. 61) which was markedly lower (60.8 - index average - 100) than that of Quebecois of French origin (90.8), but this disparity is not discussed. A hypothetical scenario is presented as a prelude to a set of general questions: "Suppose a small group of young militant Indians engaged in underground terrorist activities to force the government to grant self-determination to native people" (p. 80). The opportunity to use this reference to indicate the particular non-violent forms of Indian resistance that have prevailed in Canadian history is passed by. The activities of the American Indian Movement in Canada, for example, would indicate that traditional forms of Indian resistance have little in common with the actions of the FLQ. There is an implication in the discussion that Indian grievances, if not adequately assuaged, might lead to terrorist activities similar to those perpetrated by the Stern Gang or the Weathermen (pp. 81-82).

McCarthy, Michael, et al. *Human Rights, Respecting Our Differences*. Edmonton: Alberta Human Rights Commission, 1978. Teacher's Manual.

See Grade 10 Prescribed Resources for annotation.

McDevitt, Daniel; Scully, Angus L. and Smith, Carl F. *Canada Today*. Scarborough: Prentice-Hall of Canada Limited, 1979. Teacher's Manual.

See Grade 10 Prescribed Resources for annotation.

Miller, J.A. and Hurst, D.A. *Exercise in Power: Government in Canada*. Don Mills, Ontario: Longmans Canada Limited, 1977.

A good civic education text that presents a series of case studies in an attractive and thoughtful way. It includes a discussion of Wally Firth, a Metis, elected in 1972 to represent the Northwest Territories, the country's largest constituency, and a review of the Drybones Case. Both accounts are well-balanced and relate to issues which are of interest and significance to Canadians generally. The text would have been rated very good if it had included a case study of reserve government. An examination of the "D" guidelines and the position of the Federation of Saskatchewan Indians on Indian government might form the basis for a good discussion. Hopefully, a review of this kind will be part of the next edition.

Miller, J.A. and Hurst, D.A. *Gaining Power: Democracy and Elections in Canada*. Don Mills, Ontario: Longmans Canada Limited, 1976.

A good manual for anyone thinking of getting into politics. The text is lively and informative. A section on reserve politics would have rounded out the discussion by providing insight into a federal responsibility ("Indians and their lands", p. 15)--that is seldom, explored in other than a negative manner.

Miller, John A. and Hurst, Donald A. "Challenge of Power, Canada and the World", *Power Series*. Don Mills: Academic Press Limited, 1976.

This book was not available at the time of the study.

Mitchener, E.A. et al. *Forging A Destiny - Canada Since 1945*. Agincourt, Ontario: Gage Publishing Company, 1976.

A review and analysis of some of the major international and domestic issues facing Canadians in the post World War II period. The text contains a variety of study aids. For the most part the material is presented in an attractive and interesting manner.

There are several brief references to native cultures, but in at least two instances they are out-of-place. J. Lesage is pictured as the recipient of a Sioux "head-dress" (p. 188) from Alberta Premier A.C. Manning, but no mention is made that this costume piece is not from any of the province's indigeneous cultural groups. A cartoon from *Punch* depicting a totem pole of a "frog, bear, raven, and civil servant devouring Eskimo" together with a caption that infers that Indian - Eskimo cultures can be summed in terms of "welfare cheques" is demeaning.

Indian history is ignored in the references to "An Embittered West" and "The West and Confederation" (pp. 198-204). A caption referring to a picture of a sod hut and a pile of buffalo bones is entitled: "The beginning of better things on the Prairies" (p. 203). Surely the outcome was not the same for all, for natives groups especially, but this is not discussed.

Morton, T. and McBride, J. *Look Again - The Process of Prejudice and Discrimination*. Vancouver: Commcept Publishing Limited, 1977. Student text and teacher's resource book.

The teacher's guide provides a good introduction to the topic and some carefully planned teaching strategies, as well as a particularly insightful list of procedural notes. The student text has a variety of exercises that include at least eight references to native groups; however, none of the situations are placed in an historical context. In common with other manuals of this type, *Look Again* tries not to take a didactic stance. In selecting situations designed to prompt student reflection and reassessment, it may be a helpful means of achieving some of the laudable goals set out in the teacher's guidebook. It would be more reassuring, however, if it gave some evidence of the effectiveness of the approaches recommended.

Munro, I.R., Doughty, H.A. and King, A.J.C. *Canadian Studies Self and Society*. Rexdale, Ontario: Wiley Publishers of Canada Limited, 1975.

A Canadian Studies textbook that touches on a number of historical factors to explain some of the major domestic and international issues facing Canadians. There are a considerable number of references to native people - those on place names (p. 48) and Indian contributions "to the growth of Canada" (p. 52) are positive examples of the native reality, even though they are incomplete and insufficiently identified as to cultural group or place. While there is a tendency to emphasize the problematic nature of contemporary native responses, the authors' attempt to include native content in a variety of topics is to be commended. *Self and Society* is an example of how native content can be brought into the narrative in a sequential and integral fashion.

A book of readings, with particular reference to the philosophical and religious viewpoints inherent in many of the topics, would be most useful. Consideration should also be given to having an updated and expanded version of this text listed as a prescribed resource.

Patton, Janice. *The Exodus of the Japanese.* Toronto: McClelland and Stewart, 1973.

The text, part of the Grade 10 Kanata Kit, is essentially a series of anecdoctal comments by Japanese who were "resettled" during the Second World War that are brought together by an excellent narrative and series of illustrations. While the text notes that many many Japanese were relocated in the Kootenays, it does not recall that this area was occupied by Kootenay Indians who were forced to move there in the eighteenth century as a result of fur trade pressures. Parallels relating Japanese resettlement to Indians reserves would have underlined a persistent pattern of behavior in Canada to minority groups.

Penner, Norman et al. *Keeping Canada Together.* Toronto: Amethyst Publications Limited, 1978.

This book was not available at the time of the study.

Royston, Robert. "Human Rights". *World Topic Series.* London: Macdonald Educational Limited, 1978.

This book was not available at the time of the study.

Saint, Julia and Reid, Joan. *Origins: Canada's Multicultural Heritage.* Don Mills: Academic Press Canada Limited, 1979.

See Grade 7 Recommended Resources for annotation.

Troper, H. and Palmer, L. *Issues In Cultural Diversity.* Toronto: Ontario Institute for Studies in Education, 1976.

This text presents a series of case studies that are followed by questions and analogy situations designed to stimulate discussion. There is one section specifically related to native people, but its principal source along with the questions that follow leave much to be desired. The Carrier Indians are described in the source as follows: "...idle people...drunkenness is largely a Canadian Indian problem...the Carrier has been a reluctant worker..." (pp. 52-60), and so on. None of these denigrating statements are corrected in the discussion guide, although some of the questions posed may lead to a rejection of this line of thinking.

Native Land Claims in British Columbia: An Introduction. Vancouver: Target Canada, 1976, teacher's manual, filmstrips and tapes.

This is a valuable, though somewhat one-sided, pro-land claims kit. There is a detailed discussion of native land claims in British Columbia, supplemented with tapes and filmstrips, and a good bibliography. The teacher's manual also uses an "Inter-Galaction Empire" simulation game to prompt students to determine how they would respond if "explorers" claimed modern Canada for Mars. A land claims study of the Cowichan Reserve is also included. It should be noted that resources relating to native people, such as those in McCarthy's text, invariably are based on out-of-Province situations. A similar kit based upon the Alberta experience in which provincial and federal strategies were outlined more fully, at least in terms of position statements, would be an invaluable resource.

GRADE 11: RECOMMENDED LEARNING RESOURCES

Abramowitz, Jack. *Democracy, Nationalism, Imperialism to 1914.* Chicago: Follet Publishing Company, 3rd Edition, 1974.

This book was not available at the time of the study.

B.B.C. *Five Minutes to Midnight.* Ottawa: Inter pares Limited, 1976.

This book was not available at the time of the study.

Caderwood, J.D. et al. *The Developing World.* Agincourt, Ontario: Gage Educational Publishing, 1976.

"The book is about the poor people of the world." An excellent overview that includes sections on poverty and other forms of underdevelopment "at home" (the United States). Many important concepts are introduced from a middle-of-the-road perspective and by appeals to enlightened self-interest. A teacher's manual is also available.

Deegan, C. *Doomsday: 21st Century?* The Associated Press 'Special Report'. Tarrytown, New York: Prentice-Hall Media, 1976.

A multi-media kit that classifies the issues of catastrophe; namely, overpopulation, overconsumption, and resource depletion and the resulting consequences: starvation, pollution, etc. Among the solutions advanced to mitigate the above problems are planned parenthood, production equilibrium, and the development of new energy sources. Some contemporary native commentators would have had interesting observations to make on many of these issues, but their views are not included.

Environment: Changing Man's Values. White Plains, New York: Guidance Associates, 1970.

Filmstrip and other materials constantly refer to man through references which invariably mean Judeo-Christian man; for example: "Since Biblical times, we have traditionally drawn a line between man and nature." (Manual, p. 28) -

and "In North America, pioneer settlers drew a distinct battle line between man and nature." (Ibid). While such observations have merit, they assume a common perspective and do not reflect other possibilities found in Western European thought or, and perhaps more important, ideas concerning nature prevalent in non-Western traditions. A brief reference to aboriginal societies essentially equates them with the local flora and fauna: "DDT has worked its way up the various food chains and into the bodies of nearly every living creature from the Antarctic penguins to Arctic Eskimos." (Filmstrip, frame 36).

A rather mediocre source that could well be put aside for some of the excellent Canadian resources listed elsewhere in the Alberta list.

Fenton, E. (gen. ed.). "Tradition and Change in Four Societies, An Inquiry Approach." *Holt Social Studies Curriculum*. New York: Holt, Rinehart and Winston, Inc., 1974.

Materials include a remarkable well-balanced account of the Communist Revolution in China, though some subtle bias is evident in the phrasing of the discussion questions. The discussion on India reflects an implicit 'westernization/modernization' model, a perspective that tends to prevail in much of the material reviewed.

Native content is restricted to a brief mention of Brazilian natives at the time of the Portuguese contact.

The kit contains class handouts, transparencies, records, filmstrips and a very good teacher's manual. Evaluation measures seem to be more promotional than diagnostic.

Fromer, R. (ed.). *Nineteenth Century Nationalism*. New York: Educational Audio-Visual Incorporated, 1971.

A straightforward overview that is reasonably well done. Because this resource together with so many other recommended filmstrips has an American frame of reference, opportunities to contextualize native political and economic systems in nineteenth century Canada are not taken up.

La Conte, Robert. *Teaching Tomorrow Today: A Guide to Futuristics*. Toronto: Bantam Books.

This book was not available at the time of the study.

Martin, A.S. *Third World, Development of Underdevelopment*. Toronto: Visual Education Center for Development, Education Center, 1972.

An excellent multi-media kit of a Canadian view of development that questions the wisdom of conventional development approaches, notably modernization - westernization models. The filmstrip's cartoon format is particularly effective in depicting some of the problems in traditional development thinking. There is no native content as such, except for a somewhat stereotypic illustration of an Eskimo, but the materials as a whole are appropriate and well-sequenced.

Ricker, J.C. and Saywell, J. *Europe and the Modern World.* Toronto: Clark, Irwin and Company, 1969.

An attractive, well-written study of Western civilization from the Renaissance to recent times. The work is appropriately cautious in discussing the Bering crossing and Amerindian population figures (p. 278), and provides a particularly thorough review of the Inca and Aztec civilizations. While the activities of Spanish conquistadores are subject to rather severe scrutiny, French, British and American colonizers are subject to better treatment. There is a brief reference to Americans "slaughtering...Indians" (p. 307) during their westward march, but nothing is said about the Beothuks, the Hurons, or the fate of the Metis in the Canadian West. It may be that indigenous groups in Canada are given so little attention because they fall into the category of "primitive nomadic bands" (p. 278). Are they therefore seen to be less civilized and in greater need of transformation than the Incas or Aztecs? The reader must draw his/her own conclusion about the Amerindian experience in Canada in a work that is otherwise quite acceptable.

Rosenstock, J. and Adair, D. *Reshaping the Future, Toward a New International Order*. Ottawa, Canada: The National Film Board for the Canadian International Development Agency, 1977.

This is a rather straightforward production, lacking the scope and directness of Martin's analysis (see above), and in typical fashion, does not relate the activities or orientations of C.I.D.A. to such domestic agencies as D.R.E.E., or D.I.A.N.D. It contains no native content.

Schwartz, S. and O'Connor, J.R. *Inquiry: Western Civilization.* Markham, Ontario: Globe Book Company, 1976. "Democracy and Nationalism", "The Emerging Years", "The Rise of Totalitarian States", "War and Peace in the 20th Century", and Teaching Guide.

As the above titles indicate, the materials provide an overview of the origins and some of the major developments of western civilizations. There is little or no native content except for brief references "to the manner in which possessions in these areas (the Americas...) contributed to the Commercial Revolution in Europe." (Teaching Guide, p. 7). Spanish activities in the Americas are discussed, but the Amerindian contributions are referred to in a disembodied manner; for example:

> "New plants came from America to enrich European agriculture - the potato, the tomato, the artichoke, the squash, and corn. The increase of gold and silver in Europe raised prices and helped manufacturing. (*The Emerging Years,* p. 96).

The material, in keeping with some of the other resources at this level, equates Catholicism with absolutism and oppression. The Spanish in the New World are used to illustrate this propensity, whereas English-Amerindian relations are not examined. Columbus' visit to the Bahamas is referred to in an illustration (Ibid., p. 86), but no mention is made that the people who greeted him, the Arawaks, were exterminated in one form or another.

The material is attractively presented and is accompanied with suggestions for a variety of learning activities. The Eurocentricism and whiggism of much of the commentary is tiresome.

Stella, G.F. *The People Problem: Population and Urban Expansion in Latin America.* Wilton, Connecticut: Current Affairs, 1977.

This text presents a standard discussion of population and urbanization problems in South America. There is no reference to Indian perspectives or experiences.

Sweeney, Robert E. *Teacher's Manual, Environmental Concerns: The World.* New York: Harcourt Brace Jovanovich, 1977.

This book was not available at the time of the study.

GRADE 12: RECOMMENDED LEARNING RESOURCES

Brook, D. (ed.). *Search for Peace: Dealings in International Relations.* New York: Dodd, Mead and Company, 1970.

This is a rather overwhelming compendium of readings on a wide range of topics relating to international peace and co-operation. None of the contributors are of native ancestry, and none of the excerpts refer to aboriginal groups to any significant degree. M. Mead's reference (p. 13), to the Inuit is good example of using the activities of a 'primitive' group to buttress a debate on another subject entirely. Even Che Guevara's discussion on guerilla warfare in Latin America avoids any reference to Amerindians (pp. 137-141). The future envisioned by the contributors is obviously one that is to be determined by western traditions. To do otherwise would be to abandon a belief in "the ability of the western, modern, secular intellect to alter for the better conditions and quality of our lives." (H. Fairlie, "The Western Retreat to the Primitive", *The Guardian.* July 5, 1981).

Carter, G. (ed.). *The Causes of World War I.* Pleasantville, New York: Educational Audio Visual Inc., 1969.

This filmstrip kit provides a straightforward account of the subject. The material is of acceptable quality. There is no native content or relevance.

Carter, G. (ed.). *The Ideas of Karl Marx.* Pleasantville, New York: Educational Audio Visual Incorporated, 1973.

There are no references to native societies in this rather superficial discussion of Marxian thought.

Catchpole, B. *A Map History of the Modern World.* Agincourt, Ontario: Bellhaven House Limited, 1973.

This text contains a series of political maps and accompanying texts relating to a number of major global issues from 1890 to 1969. The emphasis is upon the rise of modern states. No reference is made to North or South American native populations.

Colby, Curtis. *The United Nations: End of a Dream?* Wilton, Connecticut: Current Affairs, 1977.

A reasonably good coverage of the United Nations and its role is provided by this film. The visual production is rather dull, however, and the emphasis is on American involvement in the U.N. Considering the importance of Canada's role in the U.N. under Pearson and the favorable sentiment towards the U.N. in Canada up until very recently, this lack of Canadian Content is a serious omission in material for use in Alberta schools. Current Affairs Films has produced Canadian editions of films in the past and this might be an appropriate occasion to do so again. There is no native content in the resource though a Canadian edition might mention the U.N. involvement in the Lavelle case.

Dangerous Parallel. Agincourt: Gage Educational Media.

Although this is a well produced kit it is flawed by its dependence on the Korean War as a model. This allows those who identify the model to control the game and it limits the generation of new solutions. The modelling of the game on the Korean War also implicitly leads the students to an American version of what the situation was like and what decisions were correct. No native content is contained in this resource.

Ebenstein, William and Fogelman, Edwin. *Today's Isms: Communism, Fascism, Capitalism, Socialism.* Englewood Cliffs: Prentice-Hall, 1980.

This book was not available at the time of the study.

Fromer, R. and Carter, G. *Fascist Dictatorship.* Pleasantville, New York: Educational Audio Visual Incorporated, 1969.

In keeping with most of the material from Educational Audio Visual Incorporated, the filmstrip is of a reasonably good standard. No references to native societies are contained in the material. A discussion of the Amerindian policies of fascist dictatorships in Latin America would have demonstrated some of the persistent orientations of Fascist systems.

Fromer, R. (ed.). *Twentieth Century Nationalism.* Pleasantville, New York: Educational Audio Visual Incorporated, 1973.

Although there are no references to native communities, some of the concepts reviewed in the kit could lead to a discussion of emergent native nationalism; for example, a reference to the Dene Declaration could be a follow-up activity.

Fromer, N. (ed.). *Terrorism*. Pleasantville, New York: Educational Audio Visual Incorporated, 1975.

This filmstrip kit gives a reasonably good account of the topic. There is no native content or relevance.

Goldstein, N. *Intra-National Conflict: The Wars Within*. Associated Press 'Special Report'. Terrytown, New York: Prentice-Hall Media, 1976.

This filmstrip resource attempts to explain civil wars in terms of nationalist sentiment and religious strife. The economic roots of such conflicts are explored to a much lesser extent. There is also an emphasis on how civil strife threatens world peace and, to some extent, American hegemony. A discussion of Canada's internal rebellions would be an appropriate follow-up discussion.

Joseph Schultz. Toronto: International Telefilm, Wombat Productions, 1973.

This film was not available at the time of the study.

Man Against Man: *A Study In Aggression and Conflict*. White Plains, New York: The Centre for Humanities, Inc., 1973.

A sound-slide presentation that gives a rather superficial social-psychological overview of such concepts as catharsis, old west frontierism, etc. An American orientation is prevalent throughout. Except for a reference to some Hopi ways of handling aggression, there is no native content or relevance.

Schwartz, Sidney and O'Connor, John R. *Inquiry: Western Civilization Series*. Markham, Ontario: Globe/Modern Curriculum Press, 1976.

See Grade 11 Recommended Resources for annotation.

Silences. Scarborough: McGraw-Hill Ryerson Limited, 1972.

This film was not available at the time of the study.

Swords Into Plowshares. White Plains, New York: Centre for Humanities, 1977.

This sound-slide set, based partly on the theories of Konrad Lorenz and Robert Ardrey, provides a reasonably good discussion of the topic. The material contains no native content. The teacher's manual is introduced by a one-page summary entitled: "If you're in a hurry...read this first." Similar outlines for teachers would be helpful in meeting classroom resource needs. Teachers looking for native content in Grade 12 recommended materials, for example, would soon determine that not much is available.

Teaching Youth About Conflict and War. Washington, D.C.: NCSS Bulletin #5, 1973.

This material was not available at the time of the study.

Wallbank, T.W. and Schrier, A. *Twentieth Century World.* Glenview, Illinois: Scott, Foresman and Company, 1974.

Beginning with a background unit on "The World and Western Dominance" (p. 11) in the nineteenth century, the text through a "western control" perspective provides an overview of selected global events in the twentieth century. The authors point out some of the colonial outcomes of this process by referring to class and ethnic divisions in Latin America (pp. 29-31) and trace some of the consequences of imperialistic strategies in Africa and Asia (pp. 221, 251ff). Woodrow Wilson's advocacy of self-determination is addressed (p. 92), and racism in some of its most pernicious forms is given good coverage (p. 174). However, none of these wide-ranging phenomena are applied to the Amerindian experience in either Canada or the United States.

In an illustrated essay entitled "Through Native Eyes" examples of non-European art that attempt to "symbolize the power of the white man" are given; however, the comment that Europeans in such depictions "often appear strange" lessens the essay's impact (p. 46). An interesting insert on "African Contributions to the New World" is one of the few attempts to recognize the contributions of non-Europeans (p. 30). One would have hoped that whatever prompted this insert would have led to similar references concerning Amerindian cultural heritages.

Wand, Harriet. *World Powers in the Twentieth Century.* London: British Broadcasting Corporation, 1978.

This material was not available at the time of the study.

ATLASES

RECOMMENDED RESOURCES

Division I to IV

Daly, Ronald C. *The Macmillan School Atlas.* Toronto: Macmillan, 1976.

This atlas has several informative references to native people. A man of "Native Peoples in North America - 1500" (p. 110) provides information of the distribution of the major linguistic and cultural groups in North America at contact. "Native People in Canada Today" (p. 11), contains information on the distribution of native people throughout the country but the date of this information is not given. A table (p. 111) provides statistical data regarding the distribution of Inuit, Status, Non-status and Metis people in Canada and in each of the provinces. Tribal affiliation is also indicated for each province. There is not, however, any information on statistical sources. There are no maps of treaty areas, lands in dispute, or reserve lands. Teachers and students must search elsewhere for this information.

Division I and II

Matthews, Geoffrey J. *The Nelson Atlas of Canada.* Canada: Nelson, 1981.

Very little information regarding natives is provided in this atlas, with the exception of a somewhat confusing map of "Native Peoples and Explorers' Routes" on pages 20-21. The map is confusing because it provides too much information - linguistic groups, tribal groups and explorers' routes.

Junior Atlas of Alberta. Edmonton: Alberta Education (Alberta Heritage Learning Resources Project), 1979.

This atlas has appropriate information regarding native people although it is of a somewhat historical nature, including illustrations of buffalo jumps and pounds (p. 23), and photographs of Crowfoot, Poundmaker, Big Bear and Maske - pe-toun with the accompanying question: "Why are these native people famous?" (p. 23). It contains a map of tribal groups in Canada (p. 22) and a map of the treaty areas including the location of reserves (p. 23). Native people are also included in the population table (p. 30). On the whole, this atlas is to be commended for its balance of past and present, and for its appropriate native content.

Division III and IV

Stanford, Q. (ed.). *The Canadian Oxford School Atlas.* Fourth Edition. Don Mills, Ontario: Oxford University Press, 1977.

Except for an unexplained reference to the percentage (1.4%) of aboriginal Indians and Inuit in 1971, the atlas provides no information on the distribution of Indian linguistic and cultural groups either historically or presently. There are no maps indicating the location and extent of Indian reserves or communities. No reference is made to Metis populations or Metis settlements or colonies. There are no maps of treaty areas, nor is there any indication of the areas involved in current land claim negotiations. Historical information on the role of native explorers or on the significance of native geographical naming procedures is not given.

Given the paucity and/or inaccuracy of such information in other prescribed or recommended sources (with the possible exception of the *Junior Atlas of Alberta* and *Native Land Claims in British Columbia: An Introduction)*, teacher and student resource material on the above topics is clearly required.

TEACHING UNITS

Grade One Teaching Unit: *Should I Be Like Others?*

There is no native content in this unit nor is it necessary that there be such content.

Grade Two Teaching Unit: *Should Some Services Be Provided In All Communities?*

This material contains a case study on the Blood Indians. It is an accurate and interesting presentation and it is to be commended. There is an explicit warning to teachers not to leave children with the impression that native people still live in teepees and hunt buffalo and a lesson on "Native Peoples Today" concludes the unit.

Grade Three Teaching Unit: *Should We Work Alone Or Together?*

This book is based on the themes of cooperation and self-reliance. The focus is on early settlement in Alberta, particularly after the completion of the railroad. There is no native content. Because of the restricted focus, native content is not particularly necessary.

Grade Four Teaching Unit: *How Should Albertans Use Their Natural Resources?*

This book, as the title indicates, explores the use of Alberta's natural resources, both in the past and in the present. The references to Alberta's natural resources is often inadequately contextualized and because of this frequently reinforces certain stereotypes regarding native people. Some inaccuracies, which may be classified as sins of omission, and certain "exotic" aspects of native culture also contribute to the reinforcement of stereotypes. Because the errors in this teaching unit are not adequately addressed elsewhere, it is necessary that teachers make the information available to their classes.

Page 174 - "There had never been horses in North America before they came." While this is admittedly a tiny error, horses did in fact exist in North America before the last Ice Age, according to fossil evidence. That the Amerindians did not use horses until after the arrival of the white man is, however, correct.

Page 390 - "Three foods settlers ate but things we no longer eat are dandelion coffee, rabbits, wild plants." Rabbit is served in good restaurants, and many people continue to eat wild rice, as just one example of wild plants we eat.

Page 419 - The use of salt by Indians for curing meat and fish is questionable. Most Indian groups considered salt to be poisonous.

Page 217 - The discussion on the use of water by Indians and early settlers reinforces the stereotype of white superiority because the Indians only used water for drinking and transportation, whereas the early settlers "used water for many more purposes." These other purposes are then discussed: river transportation, watering cattle, transporting cargo, passengers, troops and supplies ("when there was a rebellion amongst the Indians); transporting furs, and exploration. One cannot help but question the "many more purposes." It appears transportation would adequately cover the "other" uses.

Pages 279-280 - White superiority is the result of this discussion on "How Indians Used Oil and Gas."

Page 358 - The discussion on wheels, and the fact that Indians did not use them is inadequate, and again carries connotations of white superiority. However, this problem could be remedied by discussion of why the Indians did not develop and/or use the wheel - perhaps the labour involved did not justify the advantage of wheels over travois, given their mobile lifestyle.

The inquiry approach, demonstrated in the activities, particularly those on pages 349, #1b; 362; and page 421, #3 and 4, make it mandatory that teachers ensure that material containing accurate information is available for the students. Finding material on early Indian Thanksgiving (p. 362) may be difficult. The ritualistic giving of thanks to the Great Spirit for the buffalo is hardly "Thanksgiving" as is the implication on page 361.

Two remaining comments: The section on Indian recipes (p. 371) emphasizes the exotic and reinforces stereotypes; however, the lovely statement: "In those days the government was wise" (p. 334) indicates that no group is safe from bias and stereotyping.

Grade Five Teaching Unit: *Should Canada's Regions Share Their Natural Resources?*

As the title indicates, this is a timely unit. There is no native content, nor is any needed.

Grade Six Teaching Unit: *How Should People Meet Their Basic Needs?*

Although the artwork in this material is not very good this unit is otherwise satisfactory. It starts off by listing some of the ways Aztec society was superior to our own, a refreshing change from the preoccupation elsewhere on Aztec sacrifice. The material maintains the positive orientation of the initial section.

Grade Seven Teaching Unit: *How Should Culture Be Assessed?*

Although there is no native content, the question is an important one vis-a-vis native people. There is nothing problematic about the unit, though it could be a vehicle for dealing with Native culture through native eyes and white eyes.

Grade Eight Teaching Unit: *How Should We Relate To Our Legal System?*

No native content as such. The story of Sam Steele could be considered objectionable: In "Meeting Frontier Crisis" Steele and company "suppress" a rail workers strike (p. 66); on page 67 "From the problem of mutinous strikers, Steele rushed to control rebellion on the prairies. Here he organized Steel's

Scouts, a mixed group of police and plainsmen, and set off on the trail of Big Bear, a Cree Chief on the rampage." Rampage indeed. And on page 67 "Mounty law had helped to create a peaceful land which was rapidly filling with hundreds of thousands of settlers": A native viewpoint is missing.

It would be a good idea to rewrite this unit.

Grade Nine Teaching Unit: *Should We Limit Industrial Growth?*

No native content or direct relevance in the material, though obviously N.E. Alberta is a locale that should be considered in this context. (A nice unit on assembly line production includes simulation that is simple but ingenious.)

Grade Ten Teaching Unit: *Should Canadians Discourage Quebec Independence?*

This unit is a study of a specific topic, that of French-English relationships in Canada, which focuses on providing students with sufficient data to be able to reach answers to the question of Quebec independence. Because of its particular focus, it has little native content. There is, however, a discussion section on Louis Riel: "Was Louis Riel nothing more than a 19th century terrorist who deserved to be hanged?" (p. 77). Sufficient information is made available in this material, unlike some of the other resources, for students to make a reasonably informed response to the question posed.

Grade Eleven Teaching Unit: *Should The Lessons Of History Be Used To Chart Our Future?*

An interesting set of activities based upon some of the major characteristics of the European Renaissance, the Christian Reformation, and the French Revolution. In keeping with most such reviews the impact of developments in Europe upon North America or vice versa is not examined.

Grade Twelve Teaching Unit: *Should We Encourage the Development of World Government?*

The unit reviews the characteristics and outcomes of major global and regional conflicts to suggest the desirability of a system of world government. The material is generally well-done and interesting. In discussions of this kind mention is sometimes made to the Iroquois Confederacy as a model of international co-operation and governance, but there are no references in the unit to this or to other native systems of intergroup co-operation.

KANATA KITS

The Kanata Kits are generally excellent. The material contained within is of high quality, interesting, and appropriate. It is regrettable, however, that these kits are not prescribed materials.

Grade One Kanata Kit: *Canadian Families: Do We Know Each Other?*

This kit contains an appropriate amount, and type of native and other ethnic minority material. The illustrations and text discuss family universals such as shelter, food, language and work through examples of several actual modern families: French, Japanese, Jamaican, Native and Ukrainian. Stereotyping is successfully avoided: for example, the French-Canadian family is shown at mealtime eating Chinese food, not tourtiere.

Grade Two Kanata Kit: *Canadian Communities: The Same or Different?*

The focus of this kit is on urban and rural comparisons and as such is not really relevant to this study, with the possible exemption of noting that everyone in the illustrations is white.

Grade Three Kanata Kit: *Three Alberta Communities: What Can We Learn?*

The extensive native content in this kit is handled with sympathy and dignity, as is the material on the Mennonites. There is, perhaps an overemphasis in both the text and filmstrips on the North as a land of opportunity where everyone is young and adventurous. Overall the material is excellent.

1. Student Text

An excellent text manages simultaneously to communicate the history of three Northern Alberta communities, cultural relativism, cross-cultural tensions, tensions between old and young, tensions between traditional and modern. All of these are then related to the student's own experience. This material does the impossible: it communicates complex notions successfully at a grade three level.

2. Filmstrips

The filmstrips are not as strong as the text. Northern myths are debunked (e.g., people do not live in igloos) and some new ones are fostered (e.g., the land of opportunity). Although the featured family is slightly sexist, the daughter does complain about it.

Grade Four Kanata Kits: *Alberta's People: How Should We Adjust To Change? - Provincial Resources: How Should They Be Shared?*

Both these kits have no native content, and none is needed except that a section on natives may have been appropriately located in the unit on "Early Settlement." However, given the nature of the Grade Four Program of Studies and the fact that the native content in the Grade Five Kanata Kit is superb, this is not a particularly offensive or notable omission.

Grade Five Kanata Kit: *Canada: A Meeting of Cultures*

This kit probably contains the most unbiased, factual, rational and sane presentation of native people seen to date. It far surpasses any of the other material in the grade five program and although there are several inaccuracies/misinterpretations, the materials are generally of such high quality that the inaccuracies can almost be overlooked. It is unfortunate that the kit is not part of the prescribed resources. One area of concern is however, the reading level of the student text - can the average grade five student cope with the vocabulary and concepts contained therein?

The material is self correcting. Beringia, for example, presented as fact on page 4 is discussed as a theory on page 11. The illustration on page 56 of the signing of a treaty with the Indians of Manitoba in 1873 is corrected in the filmstrip (frame 36) to 1871.

1. Student Text

As previously mentioned, the reading level of this material may present a problem for some students. Other difficulties with the student text involve errors because of insufficient or inadequate information provided, as noted below:

Page 43 - "The Beothuk were fired on for stealing." True. But problems arose over fishing area rights; the fact that their livelihood was threatened, and the fact that the fishermen left their fishing equipment behind. Unless the cause for the stealing is adequately explained by the teacher, or books on the Beothuk are provided, reinforcement of stereotyping may occur.

Page 65 - The discussion of the Proclamation of 1763 does not mention the section on native rights - it is however, briefly discussed on page 85. The designation of Indian lands in the Ohio Valley by the Quebec Act is mentioned on page 66.

Pages 85-86 - This section contains a good discussion of the American Revolution but the United Empire Loyalists are discussed for six pages. The Red River Settlement and the Riel Rebellions, on the other hand, merit only three pages (p. 99ff) and surely this topic is more relevant to Canadian issues today than the United Empire Loyalists.

Page 89 - The discussion of the Loyalist frustrations at the slowness of land allotment in the Maritimes is commendable but should have perhaps included some discussion of the Indian reaction to the seizure of their lands, without treaties. This would appear to be of significance to present-day native land claims.

Page 90 - The title of this section is "The Effect of Loyalist Immigration." There was obviously some effect on the native population, which is not discussed.

Page 99 - More information is needed to make this discussion of the Battle at Seven Oaks adequate. The Metis ensured that the settlers were fed for the first two winters. It was only after Miles MacDonnell issued his proclamation restricting the export of pemmican that troubles arose. The version in the text is somewhat simplistic and therefore provides misinformation: for example, "The settlers were just able to survive the winter and no more" (p. 100); the statement on running the buffalo (p. 101) is somewhat inaccurate, in that the Metis were forbidden to run the buffalo only near the settlement.

2. Teacher's Guide

This is quite well done. Appendix B contains an excellent presentation of the Indian view of their own culture. Appendix C has a very important presentation of Indian contributions to world culture.

3. Filmstrips and Tapes

"Indian and European Contact: Cooperation and Conflict"

The narration for frame 37: "The concept of signing treaties is interesting. The Canadians drew up the terms of the treaty and the Indians were told to sign. There was no negotiation. Indians only had two choices: to live on separate lands called reserves or to join the white man's society." If you only have four lines this is the best possible phrasing. "French and British Interaction in Canada."

The political cartoon of Rene Levesque in frame 3 conveys bias against the French-Canadians especially for grade five students, who may not be politically astute enough to understand. (For that matter it is a questionable inclusion in any school text for any grade level.) The narration for frame 9 is incorrect. The British did recognize aboriginal rights to land as early as 1633 when treaties were made to extinguish native land rights in the United States.

"Immigration and Settlement in Early Canada"

These materials contain a good presentation of the expulsion of the Acadians and cultural diversity found in Canada since the beginning of the nation.

4. Other Materials

Student role-playing cards, discussion cards, and transparencies are excellent. Important issues are raised; maps of Indian culture areas are included, and the audiotape "The Land is Empty - There is No One" is an excellent, simple, poignant refutation of the title.

Recommendation: As previously stated it is unfortunate that the Kanata Kit is not one of the prescribed learning resources.

Grade Six Kanata Kit: *Canada's Railways: Whose Needs Are Served?*

1. Films and Tapes

"I Was Born Here" (VTR)

"I Was Born Here" is a series of photos with a Dene narration which intelligently and simply explains the Dene lifestyle and expresses their philosophy in a manner students can understand and relate to.

"Ribbons and Steel" (VTR)

The problematic nature of this tape is evident in its opening shots of an Indian holding a scalp. As it proceeds we learn that:

- Van Horne swore worse than an "Irish Teamster."
- "The west was an unknown foreign region before the railroad" and "Most Canadians didn't know their own country." Such overstatements deny the existence and experience of the many Native People who knew the region, or even the white traders who were in the area long before the railroad.
- "The previously unimpeded buffalo and antelope herds were going to end. The Indians could somehow sense the feeling of encroachment the railway was bringing with it." It was not a matter of somehow sensing, the evidence was all around them. The inclusion of Indians with buffalo and antelope is an unfortunate categorization.

- Van Horn kept the men busy after work by organizing foot races and by collecting buffalo bones. It would have been appropriate to mention that the provisioning of railroads in the United States contributed to the demise of the buffalo.
- The Riel Rebellion is only mentioned in passing, in reference to railroad shares rising as a consequence.
- While the railroad management is glorified the natives are talked about in uncomplimentary terms. "They worked like dogs for bad food and poor wages, but they were better men for it all!" Labour organizers are lumped in with "cowards, slowpokes, dunces and slackers." Contemporary racist descriptions of Chinese workers are quoted at length without contradictory comment from the narrator. Furthermore, the fact that the Chinese workers were paid half of what whites earned is seen as being a discredit to the Chinese because they were underselling white workers. The natives are made out to be drunkards, whoring men, and "illiterate offensive scum" and all women are depicted as "fallen angels" and "prostitutes." One wonders whether it is appropriate for grade 6. Gordon Lightfoot's song about Natives is the best part of the film.
- This is an unfortunate inclusion in such an excellent series as the Kanata Kits. Perhaps, footage from "The National Dream" could be used instead.

"North-West Territories" (Filmstrip)

This filmstrip has some narrative portions that could be better phrased. For example:

- "The challenge of change is to promote planned resource development that can exist in harmony with the environment and the native people" might be worded "The challenge...with the environment and that would allow natives peoples to attain self-fulfillment."
- "Most Eskimos live on the edge of the towns or settlements scattered through the North." In or near might be substituted for edges unless one wanted to address the segregation that occurs in the larger centers.
- "There are many Eskimos who are unemployed, living off Federal welfare..." could be rephrased to "There are many Eskimo who are unemployed. The destruction of their way of life and the lack of economic alternatives has meant that they must live on welfare."
- "Some Eskimo feel that they are losing their heritage and are not sharing in the development of the North." Since many live on welfare, how is it that only some feel they are not sharing in the development?
- "Resource industries are now the mainstream of the Northern territories and represent their future economic and political growth." Given the foregoing this is an affirmation that deserves some qualification.

"Railroading Was a Joy" (Audiotape)

A well done and interesting tape.

2. Worksheets

There are a number of interesting activities for students including several role playing situations, for example: play the Prime Minister trying to satisfy conflicting interests of the Chinese workers and railroads in the 1880s and the interests of the oil companies and the native land claimants in the 1980s. Other activities are designed to have children examine the pros and cons of Northern development and Northern pipelines. And there is more, most of it very well done.

3. Teacher's Guide

The teacher's guide correctly tries to counter and reinterpret the message of "Ribbons of Steel." The guide is well done but its corrections in this case, may not be enough.

4. Student Text

Although the reading level may be difficult should teachers decide not to read this material aloud, the text is a good one. The first portion deals with the development of the West and discusses native opposition to settlement, and why natives joined the Riel Rebellion. The North and resource development is addressed in the second part. Overall, a well balanced view of resource development is given. The teacher's guide might point out that the Bering Sea land bridge is theory, and that other Canadians are just learning "The importance of renewable resources in nature...so that they may be carefully used and intelligently harvested: but that the Dene and Inuit have known this for centuries.

5. Transparencies

A third transparency showing a map of Indian nations that could be used to show that Canada was not quite the empty territory it is sometimes said to be would be useful.

6. Other Materials

"Explorer's Guide to Canada's Arctic". Though the land bridge theory is reiterated and the Yukon is not included, the material is appropriate and even dispels some myths about the frozen North.

Grade Seven Kanata Kit: *Cultures In Canada: How Different Should We Be?*

1. Videotapes and Filmstrips

There are five videotape programs in this kit. "Veronica" is about a nine-year-old Polish girl from Toronto. "Gurdup Singh Bains" is about a thirteen-year-old Sikh boy and his family from British Columbia. The third film is about a Hutterite colony. Students will be able to identify strongly with the young narrators and be impressed by the dignity and pride in their heritage demonstrated by the narrators. The scripts are intelligent and non-stereotyped, although perhaps "Veronica" focuses too much on dancing. The fourth videotape "The Three Hats," dramatizes (through puppets) cultural assimilation, segregation and multiculturalism in an intelligent and easily understood manner. "Teach Me To Dance" is the final videotape. This excellent dramatization should give students some appreciation of the sting of prejudice and of the importance of tolerance.

The Mennonites and Doukhobors are the subjects of the first filmstrip. While this filmstrip is good, the second overemphasizes ethnic dancing (12 of 21 frames). There is so much more to show than dancing.

2. Posters

Students should find these 1880's immigrant recruiting posters interesting.

3. Other Materials

Also included in the kit are the pamphlets "New Directions: A Look at Canada's Immigration Act and Regulations"; the National Museum of Man booklet; "Canada's Multinational Heritage" and transparencies. All are informative and appropriate though the Bering Sea Landbridge appears as fact in "Canada's Multinational Heritage".

4. Teacher's Manual and Worksheets

The manual is useful and well done, as are the worksheets. The worksheets include a variety of activities: show where Canadians come from on a world map (this might include a map of Canada to show Indian tribes and Inuit); discussions of ethnocentrism and racism and so on.

This kit should become a prescribed resource.

Grade Eight Kanata Kit: *Canada's Political Heritage: Conflict or Compromise?*

1. Filmstrips

With the exception of one of the filmstrips, "Government All Around Us", which has a picture of a 'band council' as illustration of 'government' and later a series of photos: a native woman sitting on a rock, a stereotypical painting of half-naked Indians whooping it up, a picture of tribal elders and two native males next to a truck, there is no other native content. The account of the British conquest of new France is relatively balanced. Likewise, the issue of 'class conflict' over the right to vote, and the suffragette movement are well covered.

2. Student Text

The student text alternates historical reading with a series of fictional pieces which provides concrete analogies to the evolution of representative government, thus relating the historical material to the student's own life experiences. The historical approach of the text is to be greatly applauded in that it helps the student understand the emergent nature of constitutions, i.e., that constitutions and government structures were evolved in response to particular pressures and incidents and that they are not carved in stones of granite and handed down from on high. Thus, the text ends with the question of how well the current structures are serving our current society, and asks the student what changes, if any, the student can suggest. On page 15, the painting of the first Parliament of Lower Canada is identified as "La Danse Ronde", and the painting of the habitant's circle dance appears on page 24 and is labelled, "The First Parliament of Lower Canada." This is perhaps taking the 'song and dance of politicians' a bit too literally.

A number of maps showing the original colonial possessions in North America, with the French controlling the area from Labrador to Louisiana helps students realize that the shape and nature of Canada and the United States is not to be taken for granted and that things could have turned out quite differently. The addition of a map showing the Indian and Inuit nations previous to European conquest, would offset the tendency to view North America as a vast empty land which the European colonists filled up in competition with each other.

Recommendation: Aside from an error in the identification of two illustrations (one on page 15 of the first Parliament of Lower Canada is identified as "La Danse Ronde" while another illustration on page 24 shows the dance labelled the first Parliament) the material in this book as well as in the filmstrips is competently covered.

Change in Canadian Institutions: What is the Individual's Role?

"This Kanata Kit has been designed as an approach to Grade 8 Social Studies ...Topic B, Canada: Development of the Individual. The kit is designed to inquire into the lives of selected Canadians whose courage, daring and inventiveness have contributed to the development of and changes in Canadian institutions." Optical illusions and Rorschach ink blots provide an interesting introduction to the topic and to the idea that we all perceive reality differently.

1. Audiotape

An audiotape presents "interviews" in a "time tunnel" where a reporter interviews a number of historical figures whose identities the students are asked to guess. This activity combines the presentation of historical information with the requirement that students learn how to extract information from interviews and organize that data. Crowfoot is among those interviewed by this able reporter. There is a, perhaps, unintentional acknowledgement that Indians disappear from our histories-voice suddenly fades out and the reporter says, "Where did he go? Ladies and Gentlemen he was just here and suddenly he disappeared. Strange things happen here in the time tunnel." Students should find this tape interesting and engaging.

2. Student Texts

Included in the kit is an excellent book on Canadian inventors and inventions as well as a series of biographical texts. Each text covers an historical Canadian figure in 30-40 pages. Crowfoot, Gabriel Dumont, Nellie McClung, Emily Stowe, Rene Levesque, Papineau, David Thompson are a few of the twenty-six figures presented. The biographies are sympathetic without being bland. School texts, particularly, are sometimes unwilling to admit the character flaws in historical figures, emasculating history by their blandness. These books, on the other hand, develop their characters more accurately while maintaining their dignity. Worksheets for this section include before and after tests for students to indicate the development of students' knowledge of the figures.

3. Student Worksheets

Future shock and function/disfunctions of technological change and invention are dealt with in a refreshing and intelligent manner. In one worksheet students are given an unlikely pile of materials from which to create a "garage door opener" and another with a whimsical Goldberg solution to a problem, which helps them understand nature of the invention process. Another set of worksheets provides them with futuristic inventions for which they have to write proposals considering how it will affect society and culture, how they should promote it, what might the drawbacks be, and so on. As these examples show, the material is interesting and thought provoking.

4. Teacher's Manual

The teacher's reference section has a good discussion on 'individual determinism' vs. 'technological determinism', though, of course, it tends to be a structural functional orientation.

Grade Nine Kanata Kit: *Canadian Broadcasting: A Voice for Unity?*

The filmstrip shows Canadian and American people and images, and asks students to identify as American or Canadian; scores show that we know more Americans than Canadians.

The student text lists and discusses Canadian inventions, inventors; provides history of radio and television broadcasting in Canada. Transparencies provide standard statistics on average Canadian television viewing per week, per lifetime and so on.

Audiotapes are selection of old time radio broadcasts, e.g., Happy Gang, Amos'n'Andy, etc., (perhaps the racist nature of Amos'n'Andy should be noted in teacher manual--that's the way they were).

Videotape #1 gives a Pierre Berton biography as an example of an Canadian broadcaster; videotape #1 gives interviews etc., on radio in Alberta history.

A CRTC hearing is roleplayed by students with various interests of business, government, actors, producers, etc., represented; three of the 33 positions/delegates represent the Northwest Territories and native broadcasting.

Grade 10 Kanata Kit: *Freedom and Control: How Much of Each?*

References and discussions are primarily based on examples taken from Japanese and French-Canadian experiences; such as "Tides of War: The Story of Japanese Canadians in World War II," and the "October Crisis." Both of these themes are developed in an excellent set of videotapes.

Although the sociology package is excellent, an understanding of the concepts in the transparencies (values, norms, sanctions, folkways, mores, taboos, rituals, etc.), would be much more meaningful if they focused on a particular society through time. This would have been a good opportunity to expand upon the Inuit theme introduced in Grade 7. A discussion at this level could refer to such issues as cultural and linguistic development and to questions relating to aboriginal title.

Indeed one could use Peter Trueman's aside in the discussion of Japanese relocation from the West Coast as a beginning point for such a discussion: "To put the exile of the Japanese Canadians into perspective, it would be as if we uprooted the entire Eskimo population of present day Canada, moved them to some hidden valley and forgot about them for five years." Kanata Kits or some other specially developed resource appear to be the only route to take if questions concerning Canada's aboriginal people are to be discussed in other than superficial or fragmented way. Follow-up discussions in which native land rights/claims are touched upon, are simply not adequate. Grade 10 appears to be the last opportunity in the Social Studies curriculum for an in-depth discussion of Canada's fourth world to take place.

There is little or no native content in the present kit. Opportunities to include native references in the discussion on prohibition, for example, by referring to the Indian Act or to native initiatives to combat alcoholism are passed by. All of this substantiates statements in the introduction that the approach tends to be one of either avoiding native studies topics or referring to them in peripheral or supplementary fashion.

Canadians and the World Community: Our Role?

The kit contains two videotapes: "New Internationalism" and "Tourism"; a student text; student handouts; and a teacher's manual. The tapes give good topic overviews and the other materials are quite acceptable. The kit has no native content. It would be difficult to determine how the materials could be made relevant to native topics other than in anecdotal ways.

Grade 11 Kanata Kit: *Population and Production in Canada: A Model for Development*

The world food shortage and its correlation with third world exploitation by developed nations is examined at length, with an accusing finger pointed at multinationals and speculators. The discussion does not, however, analyze the rationale behind such strategies by indicating how they are premised upon deep-seated and generally favoured orientations and ideologies found in the first world. Such exercises reveal problems, suggest possible strategies, and leave their resolution to students, but they do not analyze through historical study why certain ideologies prevail or why they are integral to the society in which the student lives and operates. The process appears radical at times, for example, the role of multinationals is subject to some scrutiny, but the outcome is as predictable as a medieval debate. Unlike medieval students, however, contemporary students are led to believe that their responses can be variable. All of this gives an impression that analysis is taking place when, in fact, it is not, because the premises of the process of inquiry and its basic frame of reference are never truly explored or understood.

A wide range of materials, student text, teacher manual, student handouts, posters, and sound filmstrips are included in the kit.

There are a few references to native content in the student text, an illustration depicting a native family of seven crowded into a one room shack is entitled "Canadians Living in Third World Conditions in Alberta" (p. 73), a discussion of northern development and its ecological implications, including a picture of an Inuit fishing in the traditional manner and a reference to native rights and northern development, are the basic native references.

A discussion of the fourth world beyond these references should be added, but the discussion should avoid instilling the stereotype of "poor underdeveloped native peoples" by over-representing these conditions. Many native-sponsored ventures in Alberta, housing projects at Enoch, industrial facilities at Whitefish, banking and financing ventures at Hobbema, and so on could be examined not only in terms of their modernity, but also, and specially, in terms of the dynamic and wide ranging activities of native societies in the late twentieth century.

Grade 12 Kanata Kit: *Power and Politics: How Can You Be Involved?*

The student text is a good collection of readings; focusing on the power of the media, unions, corporations, political parties, etc. *Moral Reasoning: A Teaching Handbook for Adapting Kohlberg to the Classroom* is included as a teacher resource. A class struggle simulation game is suggested as the opening activity.

Student handouts start with a discussion of a "native versus pipeline issue." The simulation native group that oppose the pipeline receive assurances from government that their concerns will be considered before the onset of construction. Subsequent exercises involve other and often competing groups and interests--leading to a situation where "your father's job" is on the line if the pipeline does not proceed. The exercise has merit in terms of explaining some of the factors involved in government decision making. Other role simulation exercises are presented in which students are assigned various roles in which they are expected to respond to recent events in Canadian history. Students are then called upon to choose one of the two future scenarios described in the Worth Report.

The greatest difficulty with this approach is that native individuals or groups tend to be seen in one-dimensional terms, not as members of holistic societies or as members of communities in which there is considerable variety. The curriculum of the senior high grades assumes that the history and the contemporary aspirations of native societies have been explained or are understood. Native ideologies are not seen as having been shaped by events, actions, oral traditions, and works of art in which people have expressed themselves in a manner that has universal significance. These ideologies, like other traditions, are so rich in meaning that they can never be exhausted by reinterpretation. Native traditions live by reinterpretation, commanding the attention of subsequent generations and setting standards by which significant numbers of people in our province judge themselves and their times.[1]

The curriculum agenda, however, is otherwise determined. When a pipeline is to be built or a birth control program is to be implemented, 'natives' are sometimes called upon to present their views, but such views are not contextualized. What is given across the senior high curriculum tends to be oblique and fragmented. It is not that the subject matter is too difficult, or that the levels of understanding are beyond the reach of students, it is rather because the curriculum does not take native people into account in any substantive way.

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[1] Tracy, D. *The Analogical Imagination.* Seabury, Conn: Crossroads, 1981.

GRADES 1-6: ALBERTA HERITAGE LEARNING RESOURCES

BOOKS FOR YOUNG READERS

This series is visually attractive; it is well illustrated, printed and bound. While the books vary as to content and as to the quality of that content, it becomes evident as one reads the entire series that there is a good deal of repetition of themes and specific subjects. There does not appear to have been enough coordination and organization of material across the series as whole. The scope of individual books in the series should have been more narrowly defined so that each book developed a specific time period or topic more thoroughly and so that the books built one on the other with less overlap. Finally, expert consultants might have been used to check the content for historical and anthropological accuracy.

Bakken, Edna. *Albertans All*. Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1980.

This book presents the reader with the cultural diversity of Alberta's population. It contains examples of stereotyping not only for native people but for other ethnic groups. Beringia is presented as a fact on page 11 and is thus consistent with the other books in this series.

The section on native people is somewhat confusing. Too much information in too little space results in a blurring of distinctions between cultural groups. Not all Algonkian people lived in long houses, for example and the author's grouping of Woodlands and Plains Indians (p. 13) is distorting. The section on "drunkenness and disease" (p. 17) could have been handled more successfully if more space had been allotted for discussion. As it stands at present, it reinforces the "Indians are drunks" stereotype. The fact that "Indians had no resistance" (p. 11) to disease ignores the fact of European plagues - which demonstrate that Europeans did not have much resistance either. The presentation of the material on the lives of Alberta's Indians (pp. 20-26) is disconcerting; it is full of unelaborated tidbits that mean nothing. Crowfoot's quote (p. 30) presents treaties as unquestionably good - perhaps Big Bear's attitudes toward treaties could have been discussed?

The section on Riel and the Riel Rebellion is sketchy at best and does not provide any background information. The fact that he was hanged cannot help but leave students with the impression that Riel was a traitor.

Particularly disturbing is the text accompanying the illustration on page 31. Is it really necessary to state that "Some native people have not been able to adapt to modern society." The problem exists but without an adequate explanation of the difficulties involved, statements such as these feed stereotypes.

Fence-sitting is obvious in the text - on page 32 for example, the issue of Stoney hunting rights and Treaty Number Seven is raised but not resolved. At the upper elementary level it is questionable whether students have enough knowledge to decipher this issue adequately. The same criticism may be applied to the statement "the government gave the Indians food." (p. 33). The context is inadequate and insufficient. The illustrations on pages 34-35 also reinforce stereotypes - is it necessary to include a photograph of an Indian child with a dirty face?

Other ethnic groups are also stereotyped in this text: Why do Hungarians assimilate successfully as doctors and scientists, while Tibetans become farmers? (p. 81). The explanation regarding Chinese restaurants (p. 67) is deplorable.

There are several inaccuracies throughout the text as well: Edmonton and Calgary do not have large Jewish populations (p. 81); where in Europe have there been many "unsuccessful rebellions against Communism" besides Hungary and Czechoslovakia? (p. 82); Mennonites are not of Dutch origin (p. 64), but of German and Swiss background.

One final comment: "Don't Ukrainians do anything else besides dance?

Bakken, Edna. *Chinook Ridge*. Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1979.

This book relates the story of early pioneer life in an interesting intelligible format. Native content is low - there are only two instances where references to native people are made. The first is on page 13 where the Indians are leaning against the store watching the activity - representative of the "lazy Indian" stereotype, and the other on page 44 where it is explained that the cowboy's job is to guard "the cattle against wolves. He also watches out for Indians hunting pinto buffalo." Two references; two stereotypes. Was there not more contact between the settlers and the Indians than this book relates? Are there not some worthwhile examples of white-Indian relationships? Are Indians equal to wolves in the cowboy's perspective? These two examples are particularly disturbing because they not only reinforce stereotypes but also because there is no balance.

Behnec, Ruth. *Pages From The Past*. Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1979.

This text attempts to cover the history of Alberta in one fell swoop (or 117 pages). Given the vast scope of the subject, very little is adequately covered and the native content is subject to sins of interpretation, often because of the brevity of the text. It is repetitious in that much of the information is found in other books: Beringia; the creation of the NWMP; the omission of details regarding the Cypress Hills Massacre; the reinforcement of fear of Indians; the clumping together of tribal groups, all as wanderers, which appear to be inherent in this series. The use of terms such as "bloodcurdling" (pp. 29, 32) are unacceptable. Statements such as "The Indians gave away all they had to get rum and brandy" (p. 15) reinforces the stereotype of the drunken Indian. There appears to be an attempt in this book to make Canadian history more exciting by overemphasizing Indian attacks and hostility (pp. 15, 17, 18, 22, 27, 29-30, 33, 43-44...) in the American fashion. Canadian history is interesting enough without this totally unnecessary distortion which can only take place at the expense of Canada's native people. The token paragraph (p. 46) regarding Riel as a hero is pulled out of thin air - there is inadequate discussion of the reasons underlying the Riel Rebellions and too much emphasis on the battles. The students also meet that great Canadian hero, Jerry Potts, once again.

Recommendation: This book, on its own, and in conjunction with the Grade Five Kanata Kit has some merit. As part of the Heritage Series, it is however, repetitious and because it is so, would probably bore the students, (although its version of "Canada's Indian Wars" must be an attempt to overcome their possibility of boredom). This book should be used with caution and discretion.

Bramwell, R.D. *Canadian Frontiers*. Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1980.

This book suffers from its ambitious scope. Even keeping in mind its upper elementary audience, this book's attempt to cover the broad sweep of Canadian history necessarily means that it excludes too much, oversimplifies too much, and as a consequence can lead to erroneous impressions among students.

Page 8 - Historical theory is presented as fact, especially in the first six dates. The last five dates give an impression of exact determination that is misleading.

Page 9 - The land bridge theory is presented as incontrovertable as is the migration of Indians through North and South America. Why mention the Salish as illustrative of the Coast Indians, when no Athapaskans or Algonkian tribes are exemplified? No context is provided for: "the Indians became dependent on the Europeans for goods and for survival."

Page 12 - We are not certain that Mongol people were the ancestors of American Indians. Migration across Beringia is not an established fact.

Page 13 - The examples of different Indian cultures are too limited.

Page 16 - The statement that Indians never tamed the buffalo implies that it is possible to do so.

Page 19 - "At least eight French priests died at the hands of the Indians in this work." The priests did not die because of their missionary activities, they died because of English-French rivalry and the fact that the Iroquois were allied with the British and the Hurons with the French. With whom did the French begin the fur trade?

Page 26 - Why couldn't the Huron dwellings be called houses instead of huts?

Page 28 - Two thousand Hurons were killed or captured but Fathers Brebeuf and Lalemant were murdered.

Page 29 - "The winter of 1649 was cruel and they were homeless." The problem was that the lake did not freeze and Hurons and missionaries could not get to the mainland to hunt.

Page 30 - What happened to the Treaty of Utrecht?

Page 31 - Why did the fur traders push inland lead to war?

Page 33 - The Indians "had little to offer" in return for knives and axes, etc., "except their clothes." The fur traders were not noted for making bad deals.

Page 35 - Were coureurs de bois and poachers one and the same?

Page 40 - The order of trade goods is curious. Wasn't the Hudson's Bay blanket the staple of trade?

Page 41 - The Northwest Mounted Police were not created solely to stamp out the whiskey trade.

Trade goods were not imported without difficulty. The importation was no less problematic than the distribution. In fact, these were such major problems that the period of trade lasted perhaps only three months.

Page 46 - What happened to the French in Quebec and the Acadians after the British gained control?

Page 49 - "The revolution started because the British government said the colonists should pay some of the costs of defending their frontiers against the Indians." What is the context of this conflict with the Indians?

Page 50 - "These radicals or Patriots..." what understanding will grade five or six students gain from this equation. The Indians were also Loyalists.

Page 53 - There is no mention that the land given to the Loyalists was Indian land.

Page 56 - "One small window made of four panes of glass provided by the government!"

Page 58 - The impression is given that the land grant to the Mohawks occupied much of the Lakes Peninsula whereas it was a strip along the Grand River.

Page 61 - The Rebellion of 1837 is mentioned with no explanation whatever. The importance of the railway was in establishing the west as part of Canada and in its settlement. Its significance did not derive from transporting troops to fight in the Riel Rebellion. Oh yes, and what of the Indians and Metis and Riel and the treaties?

Page 75 - A very brief mention is made of the Indian treaties.

Page 76 - Nykola is a male name not a female name.

Page 105 - One wonders if land claims, cultural conflict and ecological considerations can be adequately understood by grade five and six students with so brief a mention.

Chevraux, Sharleen. *Alberta's Prehistoric Past.* Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1980.

This book categorizes "precontact" Plains Indians life as "prehistoric", and includes it with the palaeontological past. Dinosaurs and Indians are categorized together because the disciplinary methodologies and purview of palaeontology and archaeology motivate the combination. That may be a reasonable concatenation for the remote past, but the bias of the book is revealed in the author's attempt to deal with the story of Small Eagle also known as Grey Wolf: it is a misapprehension of reconstruction ethnography in an apparent attempt to make the fanciful aspirations of a Plains Indian lad, shortly before European contact, coherent to a current grade-school child. As a representation of Indian life at any period, it is absurd. To native children who are traditionalists, it would be offensive; and at best, silly.

Page 85 - The statement is made that Plains tribes were nomadic. Some Plains tribes (e.g., Mandan, on the North Central Plains; Hopi in the Colorado River Basin) were agricultural, in permanent villages.

Page 89 - "Merrymaking" in connection with the Sun Dance (which is more appropriately called the "Thirst Dance") is inappropriate. The occasion is primarily a sacrement. As such, it is still one of the most important events for many native people. This account of it is couched in such inappropriate terms that it is obviously written by someone with only the remotest notion of its nature. It is not in the nature of a "festival." The lines of authority implied (e.g., "father" would be authoriative over his son's participation; it is initiated with the vow of a Holy Woman) are wrong; and the focus on the act of dancing, itself, as paramount, is wrong. (The focus is on fasting and prayer.)

Page 90 - Some terms in this narrative are reminiscent of 19th Century European reports: mother "grunts" her displeasure, and the dog is a mongrel. This is an ethnocentrism which violates the intent of the story.

Page 92 - Hunt protocols don't correspond to any Plains group. Small Eagle's decoy action makes no sense whatever, as it has no motivation or sequel.

Page 93 - The illustration has the protagonist with a feather in his hair, on an ordinary moving day--probably equivalent to shovelling coal in one's best bib and tucker--and wearing a kind of garment which would be quite foreign to an adolescent Plains Indian male.

Page 93ff - The narrative of juxtaposed events is organized study by ethnological salience to the author, not ethnographic validity: it is a meaningless sequence of hunt, scout, make weapons, etc., that has more to do with Malinowski than either archaeology or the conduct of life in any period.

Page 106 - Mentioning the eating of buffalo hump and tongue is probably motivated by a desire to include exotica. Of course they were eaten; of course, much else was.

Pages 108-109 - No child would know several winter-time stories off by heart. Story-telling was done by specialist raconteurs, the stories were and are complex enough to mystify and captivate folklorists and semanticists: they are organizationally very complex and told in so many permutations that they are never told the same way twice. The narrative makes them operationally equivalent to fairy stories.

Page 109 - The relationship between name changing, having visions, and "the Medicine Man" is simply wrong.

Page 110 - Medicine wheels were most certainly not visited on festival occasions by Plains Indians, nor for tribal ceremonial purposes. They are paleo-Indian sites, from the remotest of antiquity.

Page 111 - That the sun dance was held to "thank the spirits for their blessing" is wrong. It is a statement couched in inappropriately animistic terms.

Page 113 - Ethnographic accounts of the Sun Dance are contradictory; there are some fairly reliable ethnographic accounts, however, no ethnographic account would do justice to the ritual meaning of the events included in the sun dance, because no ethnosemantic analysis of the event has been published. By any reckoning, however, the account in this story, particularly the "meaning" implicit in the dance and the nature of participation in it, is misleading and mistaken. It is a corruption of a religious rite practiced by many Albertans, and is offensive.

Page 115 - Glossary definition of "heritage" as "Something one has because of one's birth," is a very poor definition.

Chevraux, Sharleen. *From the Ground Up*. Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1979.

This text contains no reference to native people and none is really needed although it might have been appropriate to include one illustration of a native person as a successful rancher, farmer, or what-have-you.

Couill, Adrienne (ed.). *Souvenirs*. Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1979.

Several of the pieces in this collection of stories and tales about Alberta are either "Indian stories" or stories about native people. There is the mandatory account of a buffalo hunt which might be interesting except that in this series alone there are a number of such accounts. As usual the cooking of moose nose and buffalo hump is mentioned which though historically accurate has elements of titilation and through repetition gives the impression to children that this was an Indian practice of central cultural significance (pp. 9-10).

"The legend of Mustus the Buffalo" gives the impression that the disappearance of the buffalo can be attributed to the hubris of the Indian or perhaps Manitou's anger at white men in the land of the Indian. Instructions in a teachers' manual might direct teachers to counter such impressions and oversimplifications (pp. 12-14).

The reinforcement of Hollywood stereotypes is accomplished in "The River of Whispering Ghosts" where horses are stolen, coups are counted, and scalps are brought home. It gives the erroneous impression that tribal councils are composed only of men famous for their war deeds, horse theft, and scalping. Were the Sarcee and Blackfoot traditional enemies? (pp. 66-68). These three stories, it should be pointed out, are white elaborations of Indian stories and as such may not convey the intent and complexity of the original legend or account.

Jerry Potts makes one of his three appearances in this Heritage Series. Besides contributing to negative stereotypes about Indians--his mother abondoned him, he drank too much--these repeated accounts give a picture of Potts as a major figure in the history of Western Canada. This, when there is not one story in which Sifton, for example, is the central figure. Grade five and six students must also get awfully bored with Jerry Potts. Another aspect of this story is the reiteration of the idea that the NWMP were created solely to stamp out the whiskey trade and control the Indians.

The final story of relevance in terms of native content, "A Blue Bead," is intended to show the wisdom of an old Indian woman but in talking about her second marriage which both "accepted, Indian fashion, as being only one of convenience," and about "their bare, little cabin" gives its first paragraph more material for stereotypical views of native people. (pp. 85-86).

Hoffman, Lynda and Redhead, Pat. *Landscapes of Alberta.* Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1979.

No native content appears in this description of Alberta's geography, topography and flora and fauna.

Lewis, Margaret. *Governments of Canada.* Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1980.

Divided into four sections, this book gives a brief historical account of the development of the Canadian and provincial governments followed by discussions of each level of government and concluded by a description of the legal system. No comment is needed about these aspects of this book already assailed in the press. (See pages 53, 56 re Prime Ministers and page 80 re Government House.)

Very little of the content of this book is about Native people; however, even that little, contains errors. The introduction mentions a nonexistent form of "traditional" Indian governance and gives the impression that all Indian tribes functioned by the election of a chief (p. 7). Later (p. 13), "New France lived under the threat of war. The Huron and Iroquois Indians lived nearby and the unfriendly British colonies lived to the South." In fact the Hurons were allied with the French and Iroquois were allied with the British and problems between Indians and white settlers had their roots in these alliances and in French-British conflict. Indian affairs are, of course, mentioned correctly in the jurisdictional context as being a federal responsibility.

Finally, a few other points bear mentioning:

1. The introductory section gives the impression that accommodations between French and English on issues of language and religion were easily arrived at and completely satisfactory--would that it were so.
2. It is interesting that the United Empire Loyalists merit a page and a half of discussion but the Acadians merit no mention. Also, the impression is given that in the division of Quebec into Upper and Lower Canada, all the French were in Lower Canada and all the Loyalists were in Upper Canada.
3. The concluding section on the Legal System includes an account of the trial of Bawlf which is longer and more exotic than necessary to show the evolution of law in the last 1000 years. In the conclusion of this discussion we find that "We do not have a class system" (page 11). While our law is not supposed to make class distinctions, and our ideology eshews such distinctions, to say there is no class system is misleading to say the least.

These final chapters of the book do give children an overview of individual rights by quoting from the Canadian Bill of Rights and the Alberta Individual Rights Protection Act, but the section on Law Enforcement Today so emphasizes enforcement and compliance that the balance between rights and obligations is lost. There is also insufficient attention given to individual rights as established in common law.

Spratt, Wendy (ed.). *The Nature of Things.* Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1979.

While the intent of this book is to deal with the animals and other phenomena in Alberta, several of the stories have some native content. The first is "An Indian Legend of How the Prairie Anemone (The Crocus) Got Its Name" which, though its authenticity is uncertain, is unobjectionable despite the fact that it concerns how the crocus got its color, not its name. Another concern places names in Alberta, a number of which are of Indian origin. Two such accounts are objectionable. The first concerns Medicine Hat where "the Blackfoot massacred the Crees" (p. 73), and the second concerns Frog Lake where "the massacre of nine people by a band of Big Bear's Indians at the outbreak of the Riel Rebellion" (p. 78) took place. In the first instance, the account of the Medicine Man's lost head-dress and the ensuing conflict is germane to the naming of the site. The second makes no link between the name and the account of the "massacre." It might have pointed out that Frog Lake is known because of its historical importance as a site of conflict during the Riel Rebellion. As is not uncommon, when Indians are killed, the account either neglects the fact or says x number of Indians died, but when white men are killed by Indians they are invariably massacred.

Two other stories (pp. 88-92) at the book's conclusion relate white versions of Indians stories about Buffalo Lakes and Lake Minniwanka and are generally unobjectionable.

Winston, Iris. *Expressions.* Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1980.

Expressions is an overview of the arts-drama, music ballet, painting. Grade six students will find this a useful and interesting resource, although writers, sculptors, filmmakers and other artists will be chagrinned at their exclusion. It is unfortunate too, that the opportunity to at least mention a few well known native artists such as Alex Janvier or Allen Sapp or Maria Campbell was missed. There is no mention of the folk arts either; however, given the emphasis in other books in this series and elsewhere on the folk-arts this exclusion is perhaps understandable.

Winston, Iris. *A Province at Work.* Edmonton: Alberta Education, Alberta Heritage Learning Resources Project, 1980.

This discussion of Alberta's resources - agriculture, forestry, oil and gas, and coal - has no native content.

HERITAGE SERIES: ALBERTA LITERATURE FOR SENIOR STUDENTS AND ADULTS

ALBERTA HERITAGE LEARNING RESOURCES PROJECT

The curriculum guide introduces this section as follows:

> This select thirty-volume library collection of literature on the history, geography and people of Alberta is designed to enhance the reading material available to senior students and adults. Some twenty-nine Alberta authors are represented. The books are varied as are the themes, some of which are community life, discrimination, farm life, pioneer life and the prairie.

Given that, a summary statement of the series itself, with respect to native people, is in order.

There is a great deal of "native content" in the series. For example, five of the books are explicitly about native issues (*The Scorched Wood People*, *Tay John*, *Charcoal's World*, *Crowfoot*, and *Halfbreed*). Nine other titles deal extensively with native issues simply by virtue of the fact that they deal with a time and place when native issues could not be avoided, and they are specified under individual paragraphs, following.

Of the eight novels in the series, two *(Tay John*, and *Scorched Wood People)* manifestly deal with native themes. That address, though, is from a non-native perspective.

The biographical and autobiographical works demonstrate the importance of native issues in Alberta's past, because every one of that series deals with native issues at some length. *Charcoal's World*, *Crowfoot*, and *Halfbreed* are patently about native issues, while the other biographies or memoirs *(The Emperor of Peace River*, *Far Pastures*, *While Rivers Flow*, and *Pathfinding on Plain and Prairie)* deal with native-related issues at some length, simply because the social context in which the events took place included native issues and native people.

The folios *(Gold Rush*, *Pen and Plow*, *A Harvest Yet to Reap*, *Men of the Saddle*, and *The Rockies)* are illustrative of works that could have some significance for and about native people, but that is not remarked upon in the works. Some of the omissions in the works represent incidences of the "disappearing" Indians, in that when native people do not represent a political or social issue they are not included as a category in our social studies discussions.

In the non-fiction texts, only three *(Grizzly Country*, *Men Against the Desert*, and *Northwest of Sixteen)* do not include significant native content. The rest, by definition of their general themes, must deal extensively with native issues.

The main problem with what natives issues are dealt with is a microcosm of the general curriculum issues vis-a-vis natives: the stereotyping, errors of implication, etc., are rampant in the works. That is not to say they have no value or that they represent inappropriate choices. Because the works are not designed as curriculum materials, one cannot fault them for not having been vetted for "pure" pedagogical effect. They constitute good additions to an Alberta School library or classroom. One must look at two areas of need suggested by the choice of these texts, however, (1) balance; and (2) qualification for classroom use. Possible solutions, respectively, are for (1), to include material about natives written from a native point of view; and for (2), to create a teacher's guide which will contextualize the biased perspectives of the works.

Annet, R. Ross. *Especially Babe.* Edmonton: Tree Frog Press, 1978.

A novel. There is no native content. Native children's response to this book would likely be as variable as that of children from any other group.

Blower, James. *Gold Rush.* Toronto: Ryerson Press, 1971.

This book is a photographic essay of the all-Canadian route to the Klondike, through Edmonton. The native people shown in the photographs (several Metis, one group of Indians) are never identified; probably just as well. Any "native" contribution to the gold rush and the all-Canadian route to the Yukon is not remarked upon, though the builders of the boats and many guides were Metis and Indian.

Campbell, Maria. *Halfbreed.* Toronto: McClelland and Stewart, 1973.

The native content of this book is of course self-evident. It is a good book to be included in this series. One of the disadvantages for classroom use (this comment from three Grade 8 teachers who have used the text) is that, in that it is as much social commentary as biography, it has had the effect of embarrassing Metis students in class: another comment is that the students come to believe that the Metis are all "road allowance" people.

Useful supplementary material for use with this book would be *Defeathering the Indian,* Emma LaRoque; and *My Tribe, the Cree,* Joseph Dion; and *These Mountains Are Our Sacred Places,* John Snow.

Charyk, John. *The Little White School House.* Saskatoon: Western Producer Prairie Books, 1968.

This book opens with an anecdote about an Indian in 1896 being curious about a school and startling the teacher and children. It is a caricature, of course. The rest of the book deals with the origins of many rural schools in Alberta. It is a labour of love by one of the most respected and loved teachers in Central Alberta, and historians of education respect the author because of his dedication and commitment to his project. Unfortunately, there is almost nothing in the book to reflect that Indians and Metis went to school, except for a reference on page 32 to a shut-down boarding school for Blackfoot. It is unfortunate that the author did not look at the origin of such school names as Ermineskin (Chief Ermineskin, of the band named for him, dedicated his land allotment for a school); or that Charyk did not recount Joseph Dion's extraordinary school (a native teacher in 1917, founding a community school in an Indian-Metis community). This kind of material should supplement Charyk's book.

There are some unfortunate stereotypes and offensively ethnocentric references to Indians; e.g., pages 159-160, an account of a Blackfoot taking back a horse previously stolen from him; and a terribly offensive account, from 1938, of "squaws" being underfoot of a teacher, "...of course Mrs. Paul received expert advice from everyone on how to get rid of the human pests." The irony for an Indian reader is that Mrs. Paul tried to get rid of her visitors (who smell bad, by the way) by giving them gifts of tobacco. It is, unconsciously, an account that exemplifies the kind of intercultural misunderstanding that has been going on in Alberta for a long time. (The different races may well have smelled funny, and often offensive, to each other. The protocols for visiting are different: the "squaws" thought, probably, that they were doing Mrs. Paul some honour.)

A good book. Teachers should be alerted to these potentially demeaning references to natives. It is difficult to imagine a typical child engrossed in this book.

Colley, Kate Brighty. *While Rivers Flow.* Saskatoon: Western Producer Prairie Books, 1970.

This is the memoir of a public health nurse on assignment all over rural Alberta, from 1918 on to WW II. It is an interesting read, if one is prepared to tolerate the Anglo-conformist bias throughout: "squaws" and "braves" populate the pages. Native people are focused upon in this book itself. Colley is simply reflecting her times and her place when she uses demeaning terms: she is no respecter of races, and in her account it's white settlers whom she treats for lice.

By her accounts of visits to the Lac Ste. Anne Pilgrimage, her counting of Indian people amongst her friends, her finishing off the book with a story of an Indian soldier (with the title of the chapter in Cree), and a poem-legend presumably from a remote Cree source, she demonstrates an association, particularly with Cree people, which is manifestly rewarding to her. If the Cree are sometimes caricatured, so are the rest of her patients--with obvious affection. If she deals with "squaws" and "braves" they are real people to her. Despite the medium of expression--stereotyping and ethnic references which society tolerated as usual not too many years ago--this book is a good choice in the curriculum. With the Cree soldier and the title of that chapter (Kikosis sohketayhay--"My Sons Have Courage"), she symbolizes a continuing native presence in Alberta during the reserve period; even a contributory one.

It would be good to have some editorial reference to these things, at least for teachers.

Dempsey, Hugh. *Crowfoot, Chief of the Blackfoot.* Edmonton: Hurtig, 1972.

Dempsey attempts to dispel some misconceptions about Crowfoot, a leading Blackfoot Chief in the latter part of the nineteenth century. An initial reading of the text evoked a generally favourable response. A second review raised some concerns.

There is a tendency to downplay Crowfoot's religiosity, but the evidence presented does not warrant this view. There are also frequent references to the "arrogant", "troublesome" (p. 6), and "warlike" (p. 28) nature of the Blackfoot. Another interpretation would be that these characteristics would be expected from a beleaguered people. Crowfoot's role in opposing the second Riel Rebellion is also given much praise. On the other hand, one could argue that Crowfoot's decision not to act sealed the fate of his people and many other native groups in the West. Finally, it is difficult to accept Dempsey's conclusion that "... the Blackfoot showed steady progress as they developed as ranchers, farmers, and coal miners" (p. 216). Indian Affairs reports indicate that by the early part of this century little such progress was evident among Crowfoot's people. Crowfoot, unlike Horatio Alger, never quite made it.

Dempsey, Hugh. *Charcoal's World.* Saskatoon: Western Producer Prairie Books, 1978.

At first glance *Charcoal's World* is about a renegade, and a very troubled one at that. Further reflection might lead to another view; that it is an account of frontier violence concerning a people who are brought down and who offer little or no resistance--a people "waiting to die" (p. 6). While Dempsey's account attempts to be sympathetic, references to Blood "cheating","squabbling","excitedness", and "beggaring", though not generally applied, combine to give a very negative picture of Charcoal and his people. The Bloods were once "feared throughout the Plains," but their strength had been vitiated because of their failure to adapt to new conditions. As one picture caption puts it:

> Blood Indian teepees on the flats near McLeod, 1897, the haphazard arrangement of the camp is in significant contrast to the geometrical order of police headquarters (Macleod) (p. 80).

More importantly, the very source of their former strength is questioned:

> The Blackfoot, lacking knowledge of geological science, had given it (a large glacial erratic) a supernatural origin (p. 123).

The outcome of Charcoal's flight is predictable. British justice, bent somewhat by its local custodian Major Sam Steele, had its way. A bleak tale about an unfortunate man and not one, I would guess, that the Bloods would have chosen to be included in the curriculum. Dempsey notes that the manuscript was submitted to Blood Tribal Council for approval.

Faulknor, C.V. and Ken Armistead. *Pen and Plow.* Winnipeg: The Public Press, 1976.

Through a retrospective of country and farm journals this book reprints advertising, articles, and editorials about selected issues from Western Canadian farm journals from the 1880's through to WW II. (Though farming had been going on in Manitoba for 50 years before Manitoba became a province, this is remarked by neither the newspapers nor the editor of the volume.) It is of course, overwhelmingly English and Anglo-conformist oriented. A good documentary source.

Fryer, Harold. *Alberta: The Pioneer Years.* Langley, B.C.: Stagecoach Publishing, 1977.

Page 7 - Jerry Potts, the ubiquitous Jerry Potts, is "Canada's own Davy Crockett."

Pages 8-15 - Story of Kootenai Brown surely gives the Blackfoot a drubbing, as they are "fierce", "hostile", and waste meat. That is a minor point, but the cliches are never explicitly countered. The genre is, of course, hero story, and it dictates these caricatures. The Metis are, predictably, "carefree."

Pages 16-23 - Though this account of the Alberta Field Force exculpates both the natives and the government for the North West Rebellions, the terms (Big Bear's renegades "murder" victims, while Crees are "killed in battle") do not. Actually, the account documents some

"Metis" and some Indians as being on the right (winning) side in the confrontation. It doesn't note that the St. Albert Mounted Rifles was led by a Metis. (Very often the native characteristic is missed in this book: why is it that in Canada--except for Duhamel, and sometimes Tail Creek--there are "Metis settlements" while in accounts of Montana, the "Metis settlements" are referred to by name: Ft. Benton, Ft. Peck, Black Eagle, etc. Those were "Metis settlements" as well.)

Pages 24-29 - Good, mention of archaic Indian antecedents of the Calgary-Edmonton trail. Notes that many stage drivers were Metis, and implicitly commends "Metis technology", the Red River cart.

Pages 56-61 - "Hero story" of Colonel Jas. Walker focuses on confrontation with Indians in generally unflattering terms.

Page 66 - In story about Fletcher Bredin, why is it "ironic" that land scrip for 240 acres was distributed to Lac La Biche Metis?

Pages 79-84 - Gibbons. Another hero story: Indians and Metis get pretty short shrift (and even though Gibbons marries a Metis, she is not identified as such in the text).

Pages 85-90 - An outstanding vignette because of a complete lack of patronizing reference to natives; in fact, it makes mention of the 50 Indians in Cornwall's "Irish Guards" in WW I; and to his establishment of money-economy for native fur trappers, breaking the Hudson's Bay Company's inequitable barter system.

Pages 102-115 With Sam Steele all the old North West themes are celebrated, the whiskey trade, the Riel Rebellion, Big Bear, Charcoal, Crowfoot, the CPR, the treaties, Sitting Bull, etc. He is a good figure to attach these things to. There is plenty in this sketch to commend it: Isadore of the Kootenai's has a legitimate claim to land, a claim settled by Steele. Steele, of course, is a big figure in the inexorable march of "progress" on the prairies. The tone of reportage, though, is wanting in many respects. Re the signing of Treaty 6: "A colorful throng of more than 2,000 Indians gathered there, the braces decked out in their most splendid paint and feathers. In exchange for reservations, money, farm machinery, medical care, schooling--in fact, for what one writer called more succinctly 'permanent welfare'--their chiefs signed away a huge chunk of their land," (p. 105). Big Bear's group "massacres", and Steele and Strange move in and mop up a rebellion. The Metis in 1874 are typified as "happy-go-lucky"--how happy-go-lucky, fun-loving, cheerful people can mount a rebellion is never too clear in these accounts. It's an artifact of couching, perpetually, economic and political conflicts in simple racial terms. It is about time we quit that in Canada. We have again the spectre of American whiskey traders in this account: that some of these "Americans" became "Canadians" when they settled down in Calgary, Ft. McLeod, Edmonton, is interesting (and one, according to MacGregor, was Alberta's first federal member of parliament). This story is prefaced, and couched always, in terms of the assertion that we have every bit as rip-snortin' a history as the Americans.

Pages 128-133 - This is one of the fullest accounts of Jerry Potts, the American Metis, in the curriculum. (One wonders if perhaps his place in the Alberta Curriculum has been vouchsafed by Hugh Dempsey's work on him.) Not focusing on particulars, but on the way material is presented in the vignette: (1) Why is it that contemporary writers persist in identifying discrete Indian languages as "dialects"? The term was used in the last century. Its continued use in this context is symbolic that our notions of community in Alberta refer so coherently to the last century's racially couched conflicts. (2) Fryer makes fun of native names: Pott's wife, "Long Time Lying Down," has an "unlikely" name; as was "Spotted Tail Feathers." These names might be unlikely to contemporary Cree, but they are not unlikely to modern Indians in the southern half of the province, nor in the Plains area of the United States. (3) Look at that Fryer: "But he did have some flaws in his make-up. One was a superstitious nature inherited from his Indian mother," (p. 133). Potts was not reared by his mother; Fryer does mean inherited. (4) Fryer makes the Blackfoot perfect nits: they are superstitious, and think that Pott's durability really makes him "some kind of god."

Pages 147-153 - Woolsey: A mention that the missionary, very sick, was restored to health by Indian medicine. Fryer doesn't mention Erasmus, Woolsey's guide, as Metis. One doesn't know quite what to make of his saying that Ralph Steinhauer was appointed Lieutenant Governor of Alberta, partly on the merits of his illustrious great grandfather. Would Fryer say the same of the Premier of Alberta?

Page 102 - Mention that "Indians" were too smart to camp at the foot of Turtle Mountain, scene of the Frank slide.

Pages 168-171 - Maud Lucas: Much is made in this account of Lucas' service to Indians as a nurse. The account singles out their "uncleanliness" as contributing to disease. She teaches Indian women about hygiene and health. It contributes to a stereotype. (It is noteworthy that A.M. Calisle found such a necessity amongst settlers in the Peace River area, pages 91-95 of this book, but that their ethnicity is unremarked in that context. So does Nurse Colley in *While Rivers Flow*. It is unfortunate that the old stereotypes are invoked here: drinking, dirty, and with no medical knowledge. (It seems a holdover from an earlier time. In the many accounts of disease in the last century, it is not mentioned that Europeans had no germ theory of disease until the last part of the century, that most doctors were not scientifically trained, that there were arsenals of therapy in both Indian and European medicine to combat specific disease.)

Page 189 - Folk medicine, European variety.

Page 191 - Interesting bit about "native" telepathy.

This book should be countered, or have some editorial comment through a teacher's guide.

Grant, Ted and Andy Russell. *Men of the Saddle.* Toronto: Van Nostrand Reinhold, 1978.

This book celebrates the antecedents of cowboy life in Alberta (including mention of Indians' acquisition of the horse) and early ranching; then gives a photographic essay of cowboy life. On page 20, "the Aztecs" are distinguished from "native Indians" inappropriately, and both are "terrified" of the horse when first they see it--though it is not clear if this is a generalized or universal reaction. It is a trivial point, yes, but a trivialization of the class "Indian" as well. Another "menace" to American cowboys in the mid 19th century were Indians with the predictable attribute of being "hostile" and collecting scalps. This is an unfortunate oversight: many Indians were and are cowboys. This book, insofar as it has any category for the former, distinguishes them. Of course one can't damn the book as a resource because of that bias. It is a moderately good resource in the Heritage series, for kids who like horses. There are some very interesting cowboy facts.

Gray James H. *Men Against the Desert.* Saskatoon: Western Producer Prairie Books, 1978.

This is an account of the reclamation of the Palliser Triangle from the dust bowl that intensive agriculture and bad tillage had made of it. The author calls the reclamation "the greatest Canadian success story since the completion of the CPR." There is no Indian content. By implication, before the Europeans arrived in the triangle it had been "wasteland." (There is an interesting reference to a tillage practice [plowless fallowing] that had the "contemptuous" name of "Indian summerfallowing." Because it was deemed by agricultural experts to be a good practice, they had to change the name to a more "generally acceptable" term, and eventually called it maintaining "trash cover".)

Gray, James H. *The Roar of the Twenties.* Toronto: Macmillan of Canada, 1975.

In this fascinating address of a decade in the Canadian West, written by a newspaper man who was "there", there simply are no natives. The book is fairly heavily oriented towards Manitoba--primarily Winnipeg. Three chapters in the book are particularly germane to this study, however. "The Sting of the WASP," "The Battle of the Winnipeg Cenotaph" and "Jimmy Gardiner vs the Ku Klux Klan" describe the extent of racism, particularly against Slavs and Jews, but including French-speaking Canadians and Catholics, that was commonplace in the Prairies. Those would be good sources for any unit on racism. Not many Canadians know that Prairie Indians were physically restricted to reserves during that era, requiring written permission to leave for any reason: this book doesn't deal with that at all, but it does document the social context in which that Canadian apartheid was "reasonable."

Hardy, W.G. (ed.). *Alberta: A Natural History.* Edmonton: M.G. Hurtig, 1967.

A number of references to native people occur in Part III: Man; virtually all of them negative. The drunken savage is so overwhelming that one wonders if there were any peaceable, sober Indians at all.

Pages 274-288 - Archaeological evidence of early man in the New World is discussed in a straightforward, quite acceptable manner.

Pages 289-293 - Historic Indians of Alberta are presented in acceptable manner: actual photos of Alberta Indians are reprinted. Some of these are of the proud savage type, an Indian wearing full head-dress on horseback, but on the whole, acceptable.

Pages 295-302 - Early Explorers: After making passing acknowledgement that the Indians were intimately familiar with Alberta landscape, talks about the brave white explorer all alone in the wilderness--his company of Indian guides and explorers don't seem to count.

Page 307 - "The love of Rum is their first inducement to industry...Now, under the stress of competition, rum diluted according to the sophistication of the hunters, was poured like cups of coffee today. To get rum, the hunters would trade not only their hard-won pelts, but their guns and their women." The text does try to balance the picture by also stating that "The voyagers were just as thirsty. There were indescribable orgies around the posts." It is not sufficiently clear, however, that the drunkenness is a function of frontier life rather than a racial weakness, even if the white (or Metis) French voyager is included.

Page 308 - "Through rum, whole tribes were debauched and became dependent upon the traders." "It could not stop fierce inter-tribal wars, but it did its best to discourage them." This picture of the savage Indian who could not be "civilized" by whites compounds a stereotype with an error in fact with an error of interpretation.

Page 309 - "The fur empire had reached its zenith. At that moment the marching forces of history were preparing its overthrow." The destruction of the natives and their livelihood was not the inevitable course of history. Also page 309, the first Riel rebellion is mentioned in passing.

Page 310 - "The proud Blackfoot, among whom no mission or trader's post had survived for long, succumbed to whiskey. Thus Colonel Ross... reported in 1872 that 'Last year 88 of the Blackfoot were murdered in drunken brawls amongst themselves.'" It also goes on to explain that the NWMP were established to protect natives from American whiskey traders. There were certainly more important reasons for the establishment of the NWMP.

Page 311 - "By an almost terrifying coincidence the bison then disappeared from the Canadian Prairies." Coincidence? "With the bison gone and the Indians being herded onto the reserves, Alberta was now opened for settlement." Again, Indians are reduced to a natural hazard to be removed in order to make way for settlement.

Page 318 - "No credit can be taken for the treatment of the Indians, or for the virtual elimination of a number of species of birds and animals." Natives are "endangered species" rather than being human beings.

An evaluation should be done of the other parts of this book to see whether or not it has any redeeming social value; but from the perspective of cultural anthropology, history, and sociology, it does not seem a good source. An evaluation should be made by someone well versed in physical earth sciences.

Kreisel, Henry. *The Betrayal.* Toronto: McClelland and Stewart, 1964, 1971.

A novel. There is no native content. Native children's response to this book would likely be as variable as that of children from any other group.

McCourt, Edward. *Music at the Close.* Toronto: McClelland and Stewart, 1947, 1966.

A novel. There is no native content. Native children's response to this book would likely be as variable as that of children from any other group.

McDougall, John. *Pathfinding of Plain and Prairie.* Toronto: William Brigs, 1898. Republished Toronto: Coles Publishing, 1971.

Originally published in 1898 this is a facsimile edition, which means that some of the printing is blurred, since the type was not reset. This is the sequel to *Saddle, Sled and Snowshoe,* a diary-like account of the life of John McDougall, an early missionary in Alberta. It is therefore an "authentic" account of life in pre-settlement Alberta, with a great deal of native content as viewed by a white who lived among them. Some of the material is quite good in terms of describing the native lifestyle. For examples, pages 12-18 are at pains to point out that the life of the Indian was far from idyllic; but other sections, especially those dealing with native religion, are, not surprisingly, intolerant. "Doubtless environment has a great deal to do with the formation of character and being, but in the environment of these men, outside of buffalo and tribal communism, I failed to find anything that might not be thought degenerating in its tendencies. The great herds of buffalo as abused by man were hurtful to himself, and therefore in the fullness of time the Great Father, in the interests of His children, wiped them from the face of the earth. Tribal communism has always been hurtful to individuality, and without this no race can progress... Why, then, this degradation witnessed on every hand? This intense superstition and ignorance to my mind is all due to the faith and religion of this people. Their faith is a dead one; no wonder they are dead in trespasses and sins. We believe we are now coming to them with a living faith, but even then we require infinite patience. The change will come, no doubt, but when? O Lord, Thou alone knowest when," (pp. 70-71). The only practical solution would seem to be to add a modern preface in which the shortsightedness, or at least bias, of McDougall's views are pointed out and suitable counter arguments suggested, such that students are made aware that his is not the only possible interpretation. With such a preface, this account is quite valuable, not only because it presents a very good picture of what early mission life was like in Alberta, but also because it is fun to read.

MacEwan, Grant. *Between the Red and the Rockies.* Toronto: University of Toronto Press, 1952.

From the preface, on, the picture of native people is so negative that anyone who does not believe the Hollywood movies can hardly read on.

Page viii - "Agriculture, life-blood of all nations, was born in the Old World before the dawn of history and cradled with the earliest civilizations. In the New World, more especially in the western section of the North American continent, the record of agriculture is brief." This is a highly distorted picture, in that agriculture in Central and South America was highly advanced at time of contact and has a history there that dates back millenia. While it is true that there was little or no agriculture in the Canadian West, the above reinforces the popular misconception that all knowledge, civilization and advancement originated in Europe (which was quite late in getting agriculture, much later than Central America), and that the Indians contributed nothing to our world.

Page vii - "...the transformation of the Great Plains, so recently a limitless buffalo-pasture lorded over by a semi-savage race, to organized farms and ranches in an astonishingly short space of time, must be included among the notable chapters of world history." This passage is objectionable because (a) of the negative connotations of "semi-savage" and (b) it reinforces the popular belief that it was acceptable to take the land from the Indians because "they were not using it anyway." An Indian might be inclined to point out that they managed to use the West for 30,000 or so years without damaging the ecology, while European farmers tore up the face of the land and created a dustbowl in the midwest in less than 40 years, while also exterminating a large variety of animals, from bison to passenger pigeons. Whether or not these represent improvements is rather a matter of opinion.

Page viii - "The conversion of half a nation from wilderness to an enterprising agricultural community in a single generation is without parallel." More of the same: "wilderness" is given bad connotations, while the white takeover is characterized as the development of "enterprising agricultural community." This is equivalent to being enthusiastic over the replacement of "boring rural areas" with "useful carparks and housing developments."

Pages 4-6 - Condescending account of native civilization: "primitive". It was not a peaceful society and it was not particularly progressive..." "When game was plentiful he (the Indian) killed extravagantly and ate the choicest parts only. In such seasons of abundance, the tongues and perhaps the unborn calves, both considered delicacies, were the sole parts recovered from the buffalo carcasses." This is a highly questionable assertion, as the North American Indians are best known as conservationists.

Page 44 - "...Blakiston...reported 'a small collection of homesteads' at 'The Portage', but the homesteaders must have been halfbreeds, for the first white settler in the district, the redoubtable John McLean of Perthshire, did not arrive until 1862." This is denigrating to the role of the Metis. Similarly, "halfbreed" French and Indians are described as not "bona fide" farmers on pages 46-47.

Page 47 - "Indians seemed to acquire the white man's faults more readily than his virtues. At an early date they redomesticated and propagated wild horses...but they used them chiefly in war and in the hunt. Furthermore, horse stealing, which began as a necessity soon became a tribal pastime: there was almost as much glory in stealing a horse as in lifting a scalp. Similarly...he immediately recognized the military value of the white man's firearms, and too often directed them against the race from which he had obtained them." MacEwan has managed to work in an amazing number of cliches per line here: the uncivilized warring Indians are horse thieves, scalpers, and turn on the nice whites who sold them guns.

Page 48 - "The Indians developed an intense craving for intoxicants and would part with any possession, furs, guns, horses, and even their squaws, in order to get the stuff. By the middle of the nineteenth century, American free traders were rapidly demoralizing the Indians, rendering them useless and dangerous through alcohol."

Page 49 - There is as much space devoted to the humourous anecdote of "Thomas Spence's Republican Monarchy" as there is to the Riel Rebellion; humourous emphasis is given to Riel's retreat from the Canadian Military Expedition, and no mention is made of Riel's part in establishing Manitoba.

Page 54 - Mennonite colonies are criticized as "retarding assimilation" but fortunately "the communal system was breaking down at the beginning of the century and individual ownership of land was becoming the rule."

Page 55 - "Although the so-called Red River rebellion had petered out and the Land Act had opened the way for peaceful settlement, the Canadian government still faced the gigantic task of bringing order to an expanse of country already famous for lawlessness." Is this Canada or a Hollywood movie? "The Indians were not yet settled on reserves and there was still unrest in both Indians and Halfbreeds. It was clear that agriculture could not flourish until law and order were established...a country of disgruntled Indians and half-breeds could not have much appeal for homebuilders. To those already settled on homesteads, the prospect of a bloody showdown was a constant horror."

Page 56 - "Whiskey demoralized the Indians and crime soared. No fewer than 88 Blackfeet were murdered in drunken brawls with their own people in 1871. Not all the crimes of the sixties and seventies were committed by drunken Indians, however. Some of the most disgraceful were perpetrated by the whiskey traders themselves." Implication is that most crime was by Indians, and that the few exceptions were by Americans (but none by British, Canadian citizens). The Cypress Hills incident gets three lines of questionable accuracy.

Pages 56-57 - It is implied several times that Indian massacres were common in Canadian West.

Pages 73-74 - Indians are depicted as stupid, and natives blowing their treaty money in "a few hours or a few days of reckless spending"; holding a "grudge"; "farming was as foreign to them as higher mathematics";

and "It was plain that their agricultural progress would be slow." "As half-starved Indians rode over the prairies in search of food and saw the white man's cattle occupying the ranges...the lust to kill must have been very great."

Page 74 - "...in 1882 Chief Piapot and his followers encamped on the right-of-way...determined to prevent forcibly the continued construction." MacEwan fails to mention that the right-of-way happened to be through the middle of the recently established reserve.

Pages 74-75 - "It was the old story of a frontier group puzzled and alarmed at the advance of a civilization which did not bother to make itself comprehensive to them or to win their trust." "Lack of comprehension" was not the problem--they knew what was what, and did not approve. MacEwan makes their resistance an act of savage stupidity, rather than a last stand for freedom.

Page 75 - Big Bear's group "massacres", though in fact they merely won a small skirmish.

Page 82 - "In spite of abundant bones for the picking and a good market for them, the Metis usually contrived to finish the season in debt." Shiftless and lazy?

Page 117 - "One of the early hazards of cattle ranching was "forays of hunger-crazed Indians. But by 1877 and 1878...the Indians were under control."

Page 121 - "The entire herd had survived the hazards presented by Indians, buffalo, and unfenced range, storms, lack of shelter."

Page 128 - "A man who, by his friendliness and humility, won his way to pioneer's hearts, 'Nigger John' remained in Alberta and became a successful rancher." Humility?

Page 149 - "Masculine qualities outshone finery. A cowboy was a two fisted gentlemen, a man of action rather than words." Macho rubbish, page 150: "The law of the range, born of necessity, said that he had to fight to defend himself, his boss's property, and the honour of the ranch. Often in the early years he was armed, and he knew that carrying a gun was a huge folly unless he could shoot straight and shoot fast. He learned to do both." Whatever the validity of this picture for the American West, it clearly did not apply to Canada - six guns were unaffordably expensive, and the NWMP took a dim view of their use. There were no range wars in Canada outside courtrooms.

From here on the book indulges in various romantic tales of settlers helping each other and being eccentric and raising sheep, etc., of not much interest to this study.

In addition to the above quoted stereotypes, slurs, he continually uses the word "half-breed" to refer to the Metis. In the early chapters every incident is located by reference to a modern day event or site, e.g., "Fort Rouge was established at the forks of the Assiniboine and Red Rivers in 1738 and thus was the first structure above the level of a teepee on the site which was to be Winnipeg," thus reinforcing the idea that these developments were destined and the replacement of the native peoples by Europeans was inevitable and a by-product of the force of progress and history.

This book should be retained if and only a modern preface pointing out the book's shortcomings is added, or at the very least, if the problems are noted in some manner in a teacher's manual.

MacGregor, James G. *A History of Alberta*. Edmonton: Hurtig Publishers, 1972.

This text constitutes a popular history of Alberta. As such it is a good inclusion in this series unless students accept it as absolutely authoritative. It is good as popular history because instead of historiography it celebrates popular sentiment about events. It would be an overwhelming task to document its reference to natives and native-related issues. This statement will be in general terms, therefore.

MacGregor tries to be fair, and tries to present native positions at times: e.g., in discussing the second rebellion, (pp. 128-147), he comes down on Middleton, says that Dumont is a better general than he, tries to exculpate Poundmaker, and says that the Metis claims to land were "well-justified." Another bit of an attempt to state the native side of things is in the discussion of the treaties: "The treaties themselves or the men who wrote them should not be criticized as harshly as should subsequent generations for passing by on the other side and neglected the Indians when it became evident that from the native point of view (and from the point of view of modern Canada) the treaties were not working out successfully. But the treaties were not bad in every respect. Under them the Indians were at least saved from extinction, were given some medical care and education and have increased from less than ten thousand in the 1880's to some twenty-nine thousand today," (p. 108). But biases are evident in such places as discussing the 1870 rebellion: "Neither (MacDonald) nor anyone else had consulted the 11,500 British or French half-breed settlers in the Red River colony. Suffering from an inferior status and struggling with an inferiority complex for which there was no cure, they defied Canada and the Hudson's Bay Company. In their just fight, Louis Riel, the grandson of the first white woman ever to live in Alberta, partly a selfless patriot and partly the leader of a riot that got out of his hands, led them," (pp. 83-84). He has Donald Smith "cutting Riel's feet out from under him" to "restore order." It would seem that Orange Ontario did more to disrupt the new province than its Metis citizens.

MacGregor is unforgiving of Riel, and casts him in a villain's light: discussing Crowfoot's hunting trip to Judith Gap in Montana, in 1879, MacGregor says "There they found many Metis assembled, all of them under the thumb of Louis Riel, who frequently talked to Crowfoot about starting an uprising in Canada," (p. 110).

It would be easy to condemn the work for committing every error in the diagnostic categories of this study. One could find instances throughout the book which would serve as good examples. He has a relatively long introductory section on pre-contact Indians, in which he maintains that the horse's arrival on the plains gave the Blackfoot time to develop a complex culture, which is the kind of statement that reflects ethnologists' speculations, not historical fact. It is of course a value statement. He maintains that for two centuries after initial contact, the Athapaskan speakers north of the North Saskatchewan River were relatively unchanged, when in fact, during precisely the two centuries in question the Athapaskan speakers were subject to massive displacements and their lifestyle changed with the fundamental change in the economy brought about by trapping.

MacGregor is one of the only authors in the present study to continue to mention native people past the time of the reserve period, though he does so scantily, and that treatment is probably worse than the remoter historical treatment.

For example, speaking of the 1890's, he says "Alberta's era had dawned, its prospects were rosy. Not so, however, were the prospects of the province's former owners--the 3,700 Indians on the large prairie reserves in the south of the province and the 2,400 more or less along the North Saskatchewan River, plus several hundred who still followed their primitive way of life north of the Athabasca River. They took no part and wanted no part in elections and could not see any virtue in the resources the white man snatched so eagerly. The Indians were well along the way to becoming Alberta's forgotten people," (p. 160). Should readers be told that Treaty Indians were prohibited from voting, by statute? That they could not leave the reserve without written permission?

He mentions Indians again in 1912, in connection with the first Calgary Stampede and Tom Three Persons' fantastic ride of the mythic Cyclone: "Tom Three Persons' victory and their participation in the parade gave the Indians' morale a temporary fillip. Moreover, the cash they collected came as a welcome boost to their resources. For tucked away out of sight on their reserves and living on meagre rations their morale could stand any help that came its way. Year after year, due to discouragement, tuberculosis and venereal disease, deaths amongst them had marched far ahead of births and on Crowfoot's old reserve for instance, during the previous decade the population had decreased sixteen percent. The inrushing whites who had ploughed up their old homelands were increasing by the thousands..." (p. 225). He mentions that Indian participation in the parade was very great, the day of the first stampede, and that many of the new immigrants saw, that day, their first Indian.

Dealing with more or less current times, he is retrospective again, about natives: he says that all Metis male adults in the west had been given 160 acres of land (or scrip therefore) on which to farm, but "they had little ability to farm and less desire, and sold their claims to the land for a pittance;... Native experience and traditions ill-prepared the Metis for agricultural practices or managerial ability, which as many a small white farmer was to find is a main essential of farming. Moreover, mixed-bloods were expected to enjoy all the white man's privileges and obversely to assume his responsibilities. Unfortunately, few privileges fell to their lot and they had few opportunities to shoulder responsibilities," (p. 304). There is no mention of the fact that many, many Metis never saw either their land or their scrip; and at least in one case an entire settlement was cheated out of its holdings. And then finally, "All Albertans suffered during the Dirty Thirties but the Metis were reduced to such dire straits that the provincial government set up a commission to study their plight and to suggest remedies. In 1939, as a result of its efforts, the government passed the Metis Betterment Act, which, although it has been revised from time to time formed the basis of a new approach to their problem," (ibid.). MacGregor thus ignores a tradition of Metis farming in the west, going back at least to 1820, a tradition well-documented by historians. He says that Metis leadership is finally developing (p. 305), and ignores the fact that Metis leadership is what 1870 and 1885 were about, in some sense; and that the Half-Breed Commission came about, and the colonies were established, not out of simple beneficence on the part of the government, but because of political work and selfless and expert organizational feats on the part of Joseph Dion and Adrian Hope, to name but two.

This book should be used with care in classrooms: it seems that it should be balanced at many turns with another perspective.

MacGregor, J.G. *Northwest of Sixteen*. Toronto: McClelland and Stewart, 1958. Republished Edmonton: Hurtig, 1968.

No native content or relevance.

Marty, Sid. *Men for the Mountains*. Toronto: McClelland and Stewart, 1978.

A goodly number of four-letter words and a rather crude sense of humour will endear this book to the hearts of the less sophisticated junior high school students, while causing their mothers to write sharply-worded letters to the school board.

Misuses the term "cognitive dissonance" on page 38.

Aside from the general macho stereotype of back-to-the-land he-men, and a general disdain of city folk, the reviewer rather enjoyed this book; sort of a Gregory Clark Campfire Tales.

No native content.

Mitchell, W.O., Illustrated by William Kurelak. *Who Has Seen the Wind*. Toronto: Macmillan of Canada, 1947, illustrations 1976; reprinted 1978.

A novel. There is no native content. Native children's response to this book would likely be as variable as that of children from any other group.

Myles, Eugenie Louise. *The Emperor of Peace River*. Saskatoon: Western Producer Prairie Books, 1978.

This biographical book is set geographically in the Peace-Fort Vermillion area, covering the experiences of an Ontario settler family moving into the country in 1886, and a missionary family. The narrative takes the reader through to about World War II times. Indians and Metis people figure in the book from start to finish: a list of citations and comments would be longer than the book and would serve no purpose.

The theme is man--and woman--against the wilderness. The 1970's narrative, with fairly consistent reference to the journals of the principals, shows a curious ambivalence: it is obvious that the entrepreneurial and developmental feat accomplished during the lifetime of the "emperor" was a remarkable one, and it is obvious that at many turns the assistance of the native people in the area was crucial. The relationship, though, is never even symbiotic, in the exposition of the biography: the native people are in most respects a part of the wilderness that needs taming.

The ethnographic "facts" of the book are plainly wrong at many places, e.g., the Beaver and Cree Indians don't speak different "dialects": they speak languages as different from each other as Chinese and English. The errors of attribution, the stereotyping, the errors of implication, respecting native people, reflect legitimately at least aspects of early white Albertans' reminiscences. They document the history of racial misunderstanding. It is unfortunate that this kind of perspective is not countered by other views.

O'Hagan, Howard. *Tay John.* Toronto: McClelland and Stewart Limited, 1974.

(I am not sure what to make of this book. I asked a young Metis boy in Grade 8 to read it and review it for me. He was pleased with the first chapter, though O'Hagan had a repetitive writing style, one that didn't take his interest, and he was angry at the end of the book because he felt he had been led down the garden path, a "dumb" ending. Probably most important, he thought the native references contrived.) In this study one can not enter a novel and criticize something as sacrosanct as writing style. I wonder, though, why in the first section of the book, which has Shuswap people in dialogue with each other, they speak with an overuse of the subjunctive and in crypto-poetic language. It is mythic, it is allegory. It is not native. Let students make of it what they will.

Patterson, R.M. *Far Pastures.* Sydney, B.C.: Gray's Publishing, 1963.

Patterson recounts his years in four Western Canadian "frontier" venues between 1924 and 1955, and in all of them he has a lot to do with Indians. Their ethnicity seems always remarkable to him: typical ascriptions (at a dance in Ft. Simpson, tiring of hearing the same gramophone record repeated): "(This piece) evidently touched some hidden, sympathetic chord in these children of nomad hunters." The dance hall is frequented as a refuge from the cold by varying groups of "men and girls--Indians, half-breeds, idlers, never more than half a dozen...at a time, and never a white girl," (p. 101). He himself is self-professedly "British". Often. It's not a bad book. One reads it as archival: it is documentary of the attitude of racial superiority that has been so widespread in this society, and not in a particularly offensive way, compared to some other sources.

Rasmussen, Linda, et al. *A Harvest Yet To Reap: A History of Prairie Women.* Toronto: The Women's Press, 1976.

The introduction to this book notes in three paragraphs that there were women in the prairies for several thousand years before the fur trade, and that native women must have been important in the fur trade. And then that's it. No more natives but a picture of "a Metis family" facing page 80. There is a woman school teacher in "Sarcee Anglican School, Alberta, 1912," page 109. There is an attempt to deal with immigrants and prejudice. Because the book is collage: quotations off to the left; photographs on the right; one can only comment upon the structure. More than half the book is focused upon the political issue of the franchise and legal personhood. It thus celebrates the familiar heroines of the court case and the suffrage movement. It is thus in no way a social history, though the format suggests that it is. One wonders what kind of editorial care went into the book, when the caption of a woman seated at a pump organ reads "Playing Piano, Saskatchewan Farm Home," (p. 95). The book has an over-riding sense of didacticism and bleakness.

Russell, Andy. *Grizzly Country*. New York: Alfred A. Knopf, 1978.

A pretty good read if one is into grizzlies. There are references to "Indians" occasionally, in other contexts, but native people are never focused upon in the book.

Russell, Andy. *The Rockies*. Edmonton: Hurtig, 1975.

This is a photo essay. It is beautifully done. As far as the reviewer could find, there are only two passing references to Indians in the book.

Ryga, George. *Hungry Hills*. Vancouver: Talonbooks, 1974.

A novel. There is no native content. Native children's response to this book would likely be as variable as that of children from any other group.

Truss, Jan. *Bird at the Window*. Toronto: Macmillan of Canada, 1974.

A novel. There is no native content. Native children's response to this book would likely be as variable as that of children from any other group.

Wiebe, Rudy. *The Scorched Wood People*. Toronto: McClelland and Stewart, 1977.

A troubling and somewhat awkward account of Riel and the encounters at Red River and Batoche. At times one is caught up with the narrative, but the flow is invariably broken by jarring references: "unkillable Irish" a "penniless dour Scot", the "English manly tradition", an "unmixed French Canadian", and so on. Red River is transformed into a warring, racist society peopled by illiterates and intemperates who are doomed. The reader is overwhelmed with the "bellers", "yodels", and "hoots" of Metis hunters who are given to "drinking cool sweet fire" and to "saying their rosaries" while standing guard. Thomas Scott, alive or in the grave, dominates much of the work.

A deep melancholy pervades the rest of the narrative. One is often prompted to put it down - not because the tale departs much from events in Saskatchewan, but because the story overemphasizes the role of others, whether MacDonald, Laurier, or Middleton, who invariably are given too much space in the brief textbook accounts presently available. Riel is one of the great Canadian stories. His life needs to be told either by him, through his letters and diaries, or by those who share his tradition and who have other memories of that given in Wiebe's account.

This is not to say that Wiebe is unsympathetic to or that he is misinformed about what occurred, but rather that his work lacks the epic proportions that the subject deserves. One could conclude that many Grade 10 students would view it somewhat similarly.

WESTERN CANADIAN LITERATURE FOR YOUTH

ALBERTA HERITAGE LEARNING RESOURCES PROJECT

Theresa M. Ford, Managing Editor, Edmonton: Alberta Education, 1979.

Teacher's Resource Book: Western Canadian Literature for Youth. Theresa M. Ford ed., Edmonton: Alberta Education, 1980.

This series has all the hallmarks of a compilation by a committee. A number of authors appear again and again, through all ten titles. Sometimes the thematic distinctions between the books are not clear. There has been an admirable effort to include native content in this series. That has led to unfortunate inclusions in some cases. *Western Moods* and *Western Profiles* are particularly troublesome.

Unlike Project 3.0, this project provided for considerable editorial comment and selection, and thus one can take issue with the calculated pedagogical intention in this series. There is a fairly good guide for teachers. The problems with it are that (1) much of the editorial comment in the guide should have been made directly accessible to the student at the time of approach to the article or piece; and (2) for many of the suggested activities, there is not an adequate information base provided in the text in order to learn anything in the activity.

Diversions

Page 5 - "To the Reader," states that this collection represents literary pieces having to do with "fun, relaxation, and entertainment." Faye Weasel Fatt's description of the sundance (pp. 53-55) demonstrates that that is an inappropriate inclusion in such a collection; the "sundance" is like a church service in that prayer is the primary purpose of the activity. (Note: I have never seen a member of the author's family spell their name like that.)

Pages 112-126 - Has a story of Christmas spent as a nurse in the Arctic in 1958, and includes a fairly typical, and friendly, description of an outsider's perception of Inuit.

Pages 200-201 - "Carnival Procession--Calgary Stampede": in this poem the sentiment of watching an old chief, noble, "a king", ride in the parade, over a route where "his tribesmen once had hunted wolf and bear" is fine; but "grim-lipped and lean and taciturn as stone, he scorned the cheering crowds and rode alone"; "shaggy-flanked cayuse"; "sadly resplendent in his foolish dyes"; and in the end "Remote, aloof, alone, he faltered on to ghostlier trails from which the light had gone...." The passage makes one think of the truism that in a description, one finds out more about the describer than the thing described. One might counter the interpretation; but it is a poem that invokes the image of the atavistic Indian. (It is an irony that the very next page has a poem called "Atavists"--about people who attend rodoes.) Fine.

But where is the balance then in this selection of literary pieces. Where is the fact of modern Indian identity celebrated?

Pages 202-203 - Tom Three Persons' famous ride of Cyclone in the Calgary Stampede, 1912, has him in the Calgary Goal (he was in Fort MacLeod), and demotes Glen Campbell, the Commissioner of Indian Affairs, to "an Indian agent."

In Jeopardy

There is very little native content in the book; except for two short events in which natives are heroes in the face of adversity. In one narrative, the heroism is incidental to the individual's ethnicity; in the other, it is knowledge of the wild as well as fortitude and heroism which makes the individual remarkable.

Panorama

Page 77 - "And My Heart Soars," by Dan George. Good inclusion.

Page 89 - Edward McCourt, in a lyric tribute to Saskatchewan, talks about coming upon a powwow: "The Indians are readily distinguishable from the fine arts students--their costumes are more extensive and less brightly hued. At the powwow these pathetic descendants of the once-proud red man shuffle through the routines of their traditional dances within the shelter of a great circus tent and afterwards refresh themselves with spun candy and pop. The only visible drunks at the powwow are almost certain to be white spectators." This citation seems to speak for itself.

The same author, recounting events and scenes of the 1885 rebellion, says gratuitously that the Indians were "more intent on plunder than scalps", calls it an irony that Poundmaker restrained his men and thus spared Colonel Otter's Canadian force; and after remarking that "Piapot" is an "unlikely" name, notes that two mounties effected Piapot's removal, with a huge band of followers, from the CPR right of way; as if the removal had been in fact by force. (He does note Otter's military indiscretion, and Piapot's justification of mistrust and pique.) On page 97 the blood-thirsty Americans want to wipe out the Indians, but in Canada, The Empire attempts to save them: a paean to British imperialism here, then, sadly, "In the long run, the Mounties failed to save the Indians."

In the same author's tribute to Alberta there are two pages of Crowfoot and Treaty 7. He remarks on the curiosity of the tombstone to the memory of "James Drunken Chief (sic): (it is the name of a large family), but says "a stone cairn inscribed with the meaningless phrase 'Father of his People' commemorates Crowfoot," (p. 108) . . . "It is just possible that the contrast between Crowfoot and Bassano memorials may give rise to some interesting reflections on our sense of values. Crowfoot was merely the last great chief of a once-great people, but the Marquis de Bassano held shares in the CPR," (pp. 108-109). McCourt tries to be fair.

Page 120 - It is interesting to note that the meter of this poem (the length and type of foot) to invoke a sense of Indianness represents a meter almost entirely neglected in Indian expressive art, but one associated in white thought as Indian because of Longfellow's "Song of Hiawatha".

Page 237 - "Tale of a Young Cree" by B. Broadfoot is not about a young Cree but about Broadfoot's father: a nice little vignette; page 249, a little story about Nootka whaling; and pages 253-257, Eskimos eating muktuk despite availability of white man's canned food, a statement of wonder.

Road to Yesterday

Page 28 - Good, a story of how the Indians saw Simon Fraser (taken from the B.C. Indian Languages Program).

Page 29 - The author states that Chinook jargon had only 500 words, which a dictionary of that jargon would demonstrate as false; and Chinook Indians did not entirely die out as the author states.

Pages 53ff - T. Morris Longstretch, in "The Force Gets Born" does not have the whiskey traders motivate the formation of the NWMP, an unusual statement, but instead it is 15,000 angry warriors that had to be "subdued" (p. 59).

(Dempsey's account of Crowfoot is well covered in the review of the book under Heritage Project 3.0, so no further comment is needed regarding this vignette on pages 69ff.)

Page 81 - Not too bad an account of Batoche, a battle in "the most senseless and unnecessary war ever fought on Canadian soil," though one is not sure that that reflects a universal Canadian sentiment.

There is some gratuitous nonsense in the business by Fryer (pp. 269-270) about the early history of Edmonton, about Indians burning abandoned buildings in the bush, "apparently they got a big thrill out of watching the white man's big teepee burn," and the colours inside Rowand's house were to have "scared the bejabbers" out of Indians.

Page 286 - "Balaam and the Old Times" by Douglas Leechman; an account of friendship and respect between an old Loucheux Indian man and his white visitor, a pretty good account (and though the author says that the village of Old Crow is relatively recent, he must mean in its latest incarnation: this is not a complaint about the story, but in 1979 archaelogists found that the place had been more or less continuously inhabited for about 40,000 years).

Tales Tall and True

There are several "Indian" stories in this book. The best example is George Clutesi's story (pp. 28-34). In comparison to that, "Children of the Moon" (pp. 64-68) and "Coyote and Monster of the Columbia" (pp. 183ff.), to name just two, leave off any editorial description of provenance, and suffer from the same faults as those mentioned in *Western Moods*.

Pages 89-93 - MacEwan's story of Walking Buffalo is not too bad, considering the criticism he has come in for in other works in the present study. He has written a book about this man, and it is obvious in this story that he has great respect for him.

Page 118 - There ought to be editorial introduction to Pauline Johnson and her poems, her era, and the style that it typified. Students might then understand better her phrases such as "redskin wooer" and "pale-face lover".

In "Where There's Smoke" by Jacques Hamilton, the plot is culturally impossible, mistaking relaxation or recreational smoking with ritual smoking (of the peace pipe). Hamilton says that smoking in front of someone who wants to smoke is "a form of torture which only an Indian could appreciate" (p. 125). (Where are stereotypes such as this one born? In the United States, much has been made of whites' attributing their own more sinister impulses as characteristics of Blacks; literary critics document a literary tradition of that kind of image. One is tempted to say the same of Canadians and Indians, e.g., the example above and the several instances of Indians "lusting" to kill or to join the rebellion, etc.).

Transitions

This text has the least native content of any in the series except in *In Jeopardy*, and what there is, is not problematic. It is also the best and most even of the lot--there is a good selection of good Canadian writing.

W.O. Mitchell has Blackfoot Moses Lefthand, "He quit being an Indian and took out his citizenship papers so he could vote and go in the beer parlour if he felt like it. He could read and write like a white man," (p. 27). Good piece of literature, with a good statement about native people and Canadians.

Page 216 - Ken Liddell tells us, in a story about Calgary, that "shaganappi" is an "Indian" word. That is like saying an "Asian" word.

Page 255 - Dorothy L. Boggiss' "York Boat Coming" has an oarsman who has an "impassive, stoic, Indian face" but the story is full of honest admiration for the incredible capacity for hard work of Indian workers. Unusual.

Pages 260-262 - A good description of Red River carts.

A Sense of Place

Page 170 - "My Grandfather," by Richard Chief Calf; an interesting poem.

Pages 170ff - "Some People's Grandfathers," not too bad a story, but though purportedly from an Indian perspective, "Little Joe" would not want "to go fishing with the other Indians," he would want to go fishing with "the others." His relationship with his grandfather, early in the story, is not "traditional" or "typical" in his responses to his grandfather. It seems that it would be good to have stories such as this written by native people in the collection.

Pages 179ff - "Indian Women," by F. Niven, is a good story and a refreshing change, e.g., it notes the complexity and beauty of the Cree language in terms which non-natives can understand; it compares paying Indian medicine men and Father Lacombe's getting paid with a horse for getting a soul out of purgatory, with the same tongue in cheek (but is misleading in that traditionally--and still--Indian healers are not supposed ever to request a payment).

Page 101 - A beautiful poem "In/dian" by Skyros Bruce, but the editors haven't noted its provenance at all, and do not mention that it is a poem tribute to a late young American-Canadian artist and poet from Saskatchewan, who drowned while swimming in Mexico--the editors may not know that. It seems to me to be essential for an understanding of the poem.

Pages 203-208 "Lark Song," by W. Kinsella. If the editors wish to include Kinsella as an Alberta author, I should think that is justifiable, but they should without fail note the perspective from which Kinsella writes, because it is not obvious from the extracted portion of the story itself, and it could be terribly misleading to present this story as it is in the text under discussion. He writes books about the Westaskiwin area Indians. His narrative voice is often "Indian." He uses names of some real people, perhaps by accident, from the area (and in my experience, embarrasses them; it is said he used a name which belonged to an austere religious leader for a character in one of his books who is a drunk). This is not Indian content; it is fiction, with a putatively Indian setting; the "Indian-ness" is a literary device. The Cree-influenced pidgin English he puts in his character's mouth, in this story, does not ring true (e.g., he uses durative and stative verbs in a Black English pattern, as a Cree-English pidgin attributive verb phrase, that is, "he be thus-and-so"). He tries to deal with a bad social problem in the Wetaskiwin-Ponoka area. The teacher's guide has the awful grace to suggest, in connection with this story, that "speech patterns of Alberta Indians occur in both 'Some People's Grandfathers' and 'Wild Man Butte'. How do these dialects add realism to the literature? What other contributions can dialect make? (Ford, 1980, p. 203). That instruction, in connection with this story, is damaging in that it reinforces the stereotype of linguistic deficiency ("speech patterns of Alberta Indians" indeed) and does not even document the correct deviations from standard English found most often. In addition, the teacher's guide for this story has the students set up a court case to review the infraction committed in the story; one main point in the story is that the Indian family did not attend the hearing. That must muddy the waters for students, and I do not think that "transparent" is an inapt description of that instruction, especially for the "mature" student, who is supposed by the editor (p. 202, ibid.).

Pages 225ff "Lost at Sea". An example of how a white man should tell a native story.

Pages 236ff "Potlatch in the Park" is a relatively good account of intercultural understanding, with native content.

Page 243 - Which "British Columbia Indians" are "The Kiskatinaw Songs" adapted from? This is a perpetual problem in these selections. British Columbia has more cultural diversity amongst its native population than almost the entire rest of Canada, combined.

Page 270 - "Wild Man's Butte", the dramatization instructions tell the reader to use an "Indian song" in the production of it. This would amuse most Indian students, I think. It is not Indian content, but "mythic Indian" - influenced CBC radio drama. There is a very good activity suggested in the teacher's guide in connection with the dramatization: "Discuss how prejudices affect vision rather than physical sight," (p. 215, Ford, 1980).

Western Moods

Page 54 - "Story of the Sun Dance", p. 60; "Origin of the Beaver Bundle, p. 152; "Dead Man's Song Dreamed By One Who Is Alive", p. 197; "A Legend of Siwash Rock"; should have editorial introduction in the text regarding the provenance of the story, and the provenance of the text which is in the volume. The versions which the student sees have passed through several permutations, until they are not really "Indian legends" in their present form--they have been translated, transliterated, in many cases expurgated, shortened indeed, and decontextualized.

Page 42 - Chief George's "Lament for Confederation": "My nation was ignored in your history textbooks--they were little more important in the history of Canada than the buffalo that roamed the plains." "I shall see our young braves and our chiefs sit in the houses of law and government, ruling and being ruled by the knowledge and freedoms of our great land. So shall we shatter the barriers of our isolation."

Page 82 - "Anna", by Dorothy Livesay: A Polish maid leaves her middle class employers and goes to live with reserve-period Indians on a lakeshore camp.

Page 161 - Many Indian students could relate to Mary Jane Sterling's poem, "Thoughts in Silence." Page 162, "Loneliness," by Louis Riel.

Western Profiles

Probably 25% of this book has an Indian theme or Indian content. For the most part it is patronizing, exploits "colour" and "difference," and could be acceptable for Indian or other children only in those sections not dealing with Indian or other native themes. The native content in this book is almost inconceivably bad. It is difficult to imagine any other ethnic group taking this kind of treatment at the hands of curriculum creators. The native content in this book is like a compendium of some of the grossest errors found in the survey.

Page 17 - "A War Chief Dies," by McCourt, has Wandering Spirit attempting suicide to atone for the "sins" of his people, i.e., participation in the 1885 uprising. This is an unacceptable attribution, and biased interpretation.

Pages 21-23 - MacEwan milks Bulls Head's reputed appearance for all it is worth in an effort to lend colour to the personality profile. There is implicit bias throughout, and specifically in interpreting such events as the eventual relocation of the Sarcees near Calgary: most historians consider Bulls Head's political astuteness in manipulation of national, against local, bureaucrats, as the reason for the relocation the Sarcees requested. MacEwan has "the government" capitulating to Bull's Head's intransigence. (The last section of the profile is a fairly good, if naively stated, defence of Bulls Head's motives.)

Pages 28-29 - In the story about Crowfoot, Hacker's description of the sequence and cause of Blackfoot name changing is not ethnographically correct. Hacker's recounting of Blackfoot tradition is ethnographically naive, (e.g., that the Sundance arrived with the horse). "The harm done to the Blackfoot during these years was seldom intentional." That is a gross interpretive bias, witness the whiskey trade which is of such moment in the curriculum. This vignette is not really about Crowfoot: there are merely assertions about his greatness, and enough biographical narrative upon which to hang a stereotypic, naive, ethnography.

Page 34 - Chief Dan George: Well intended, it does not speak to his professionalism as an actor, and implies that this incredibly active man, in his eighth decade of life, lives on a reserve because of the "fast pace" of the "outside". Though George may well use those terms himself, its prominence of place in the story makes it seem as though he has difficulty coping. He does not.

Pages 37-42 - Vermuelen's profile of Alex Janvier subordinates his status as internationally-known artist to that of Indian. Her patronizing vignette reveals itself, incredibly, in her statement that Janvier's wife Jacqueline exhibits "the confidence typical of a white person," (p. 41). An outrage.

Page 43 - Payepot. "...the one instinct of the Indian was flight..." Where does this attribution come from? "With the stoicism of the Indian ...", another silly stereotype. On page 44, a misrepresentation of a truly fantastic story about Payepot, attributing war and buffalo hunting as "game". On page 45, Payepot acquires a "reputation for magic" in rainmaking. Trivialization, misrepresentation.

Pages 47-56 - Poem by Andrew Suknaski, about Jerry Potts, has Potts speaking pidgin English. Apparently Potts' terseness and accent have been remarked upon by contemporaries. What other of our worthy predecessors here have accents remarked upon, though?

Pages 62-70 - Red Crow. On page 65 "...the game of horse stealing had no rules," is a questionable interpretation (or rather, is plainly wrong). On page 69 we are told that "...every Indian felt the lust to join in the rebellion...." (That term occurs more often than once in connection with Indians and killing.) And then on page 67 (emphasis added), the author says that Red Crow "...had the sense to see the whiskey trade as evil." Why that phrase?

Pages 70-76 - Of all the reputations Tom Three Persons enjoyed, MacEwan juxtaposes those of successful and wealthy rancher, outstanding cowboy, with that of drunk. This might even have reflected his contemporary reputation--that is not the point - but non-Indian "drunks" do not usually come in for the same treatment.

Page 76 - A fairly good vignette, though after recounting world travels, to be told that "he lived his life in low gear" does not seem reasonable.

Page 80 - Why should "Indian" correspond to "uncomfortable" in this really good poem about an Indian child's loneliness in hospital, and a volunteer's inability to do anything about it?

Page 98 - Bishop Bompas, on page 100 "learns the Indian tongue." There is no "Indian language." What Bompas learned was one of the Athapaskan languages.

Page 121 - Kootenai Brown meets a war party which allows the author to comment on "fierce" Indians. Page 120, he learns to speak the "Metis language," but which language? The Metis "join the frenzied extermination of the buffalo" and then "disappear." Pages 123-124: Brown and Kanouse don't trade in whiskey at their new post, and only altruistic motives, not the nearby presence of the NWMP, nor the prevailing opinions of Indian leaders, are cited as reasons. (Stories of gambling with Indians never include Indian wins. It is the non-Indian gamblers, of course, who recount the story.)

Page 160 - Tekahionwake. Why does Chalmers use the term "girl" to refer to the 40-year-old Indian poet?

Page 175 - Here is damn with faint praise: the author, citing a terribly demeaning newspaper account about Indians from 1912, including appelations such as "anti-civilized", "smeared with paint", and "picturesque aborigines"; calls the account a "literary frenzy".

Page 179 - F. Mewburn, Surgeon. Indians had "primitive fears" to be overcome, and did not like to go to the doctor. Mewburn dramatically wins the "total trust" of "all the Indians and Bloods" (why that distinction); and "every other tribe in the Blackfoot confederacy made a point of bringing all their seriously ill people to him for treatment." That is wrong, that is hyperbole, that is sappy. Page 180 has a demeaning story about Indians and doctors' fees.

Page 265 - Beyond the Call of Duty. A pleasant vignette that deals with the wife of an RCMP officer in Indian country; Indians come across as people in this vignette.

Who Owns the Earth

Page 44 - Sweetgrass. The title, "First Western Conservationist" may be misleading; the Cree women MacEwan cites perhaps should be considered to be prior. Pretty good little vignette, though.

Page 48 - There should be some editorial introduction to Pauline Johnson's poem.

Page 55 - "The First Fire Throwers" is supposed to be "Indian" legend. The style is crypto-Indian-rhetorical, cumbersome, and the provenance of the story is vague.

Page 68 - This is an incredibly bad story. It has Cree words (e.g., Keskiow) mixed up with the chief's performing "various antics about his totem pole", completely misplaced attribution; and the chief is wearing buffalo horns on a bear's head, for a headdress. The allusions are completely and utterly bolixed up between culture and tribe, and they are caricatured. The plot presents a problem: the guide follows fresh bear tracks for some time before he finds that the bear he is tracking is a grizzly. Any guide would know the difference in a fresh track, particularly (size, claws, indications of weight). The term "outrage" is mild for this story; unless it is a send-up, perhaps of a genre of story?

Page 81 - In "What is Grizzly Country," Russell says "no wonder the old Plains Indian worshipped the sun." A misrepresentation. Then "the sun was a simple explanation for their existence."

Pages 87-109 - Search by Air. Eagle Eye, Standing Bear and Swift Mocassin have a superstition about the guardian spirit of their tribe being the whooping crane. This is all very boy scout, but about as "Indian" as Mark Trail comics. (Does no one consider what it does to a person to see themselves mocked, for that is what this kind of story constitutes. It may be well meaning but it is a mockery; and the last place it ought to be is in a public curriculum.)

Page 109 - White Cloud. Not a bad story. (It should not have to be remarked, however, that an old Indian's skin is brown.)

Page 159 - The White Buffalo. This is the kind of stuff that simply should not be in any piece of curriculum. A Blackfoot Medicine Man would probably not travel much by canoe, being a Plains Indian. (When one looks at watersheds, and the directions rivers flow in Alberta; when then one looks at the areas that Blackfoot people went back and forth in, and that Woods Indians such as Cree travelled in, it should be obvious who used canoes and who did not.) He would not, under any circumstances imaginable, speak poetic pidgin English to the stepson he had raised since infancy. This reinforces a stereotype of language deficiency, in a scene that has a reasonable theme, and makes it a truly silly, fatuous piece.

Page 168 - "The westward march of civilization across the continent" cannot be sustained much longer as a factual crypticism of European expansion.

Pages 219-244 This story should not be included without an introduction to Grey Owl (in the text, not the teacher's guide). He has not given an Indian's interpretation of events, but has given a kind of white man's approximation of an Indian's story. Its interpretive ethnography (e.g., re the vision quest) is quite naive.

Page 245 - "Alberta Memories" is a caricature.

Page 270 - Good intent, perhaps in "Red Man's Remedies," but why, in this guise, a vignette about the efficaciousness of "Indian medicine." Traditionalist Indian students would find this hard to take.